Al-Kashf wa Al-Bayān ʿan Tafsīr Al-Qurʾān

Volume 16

Unveiling and Elucidation Of The Qurʾān Interpretation

Al-Kashf wa Al-Bayān ʿan Tafsīr Al-Qurʾān

By

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Volume 16

Sūrat an-Nahl

This is a Makkan Sūra except the verses from ("If ye punish, let your punishment be proportionate to the wrong that has been done to you …") to the end of the Sūra.

It consists of seven thousand, seven hundred and seventy characters, one thousand, eight hundred and forty words, and one hundred and twenty eight verses.

[1644] Kāmil Ibn Aḥmad and Saʿīd Ibn Muḥammad reported that Muhammad Ibn Maṭar reported that Ibrāhim Ibn Sharīk told us that Aḥmad Ibn ʿabdullāh Ibn Yūnus told us that Sallām Ibn Sulaym said Hārūn Ibn Kathīr reported on the authority of Zayd Ibn Aslam on the authority of his father on the authority of Abu Umāmah on the authority of Ubay Ibn Kaʿb said: "the Messenger of Allah (P.B.U.H) said: "Whoever read Sūra An-Nahl, Allah the Almighty will not hold him accountable for the blessings He bestowed on him in the abode of this world, and he shall be rewarded like the reward of the one who died after he had done the best well." (1)

In another narration: "The Almighty will not hold him accountable on the Day of Resurrection for what He bestowed upon him in the abode of this world. So, if he died on the day or the night when he read it, he will have a reward similar to the reward of the one who died and made a good will)).

In the name of Allah, Most Gracious, Most Merciful

"(inevitable) comes (to pass) the Command of Allah, seek ye not then to hasten it. Glory be to Him and far is He above having the partners they ascribe unto Him" (Qur'an 16:1)

The Almighty said: "(inevitable) comes (to pass) the Command of Allah" that is, has become imminent, "so seek ye not then to hasten it" There are

(1) [1644]The verdict on the isnad (chain of narrators) : It is a fabricated ḥadith.
Sources: Al- 'Oqilī narrated it, on the authority of Ubaī Ibn Ka'b (May Allah be pleased with him). See (Al-mawḍu'āt) by Ibn Al-Jawzī (471) 391-390/1.

different opinions as to that command. Some interpreters said that it is the Doomsday.

Ibn Abbas (may Allah be pleased with them both) said: "When the Almighty revealed ("The Hour has drawn near and the moon has split asunder") the Disbelievers said to each other: "This man claims that the Day of Resurrection has drawn near, so hold back from some of what you were doing until we see what is going to happen. When they saw that nothing was revealed, they said: "We do not see anything", so, Allah revealed ("Closer and closer to mankind comes their reckoning …"). Then they feared and waited for the nearness of the Hour, but when long time passed, they said: "O Muhammad, we see nothing of what you frightens us with, so the Almighty glory be to Him revealed: "(inevitable) comes (to pass) the Command of Allah …", immediately the Prophet (P.B.U.H) jumped and people raised their heads to him, but there was revealed next: "so seek ye not then to hasten it" then they got rest assured. When this verse was revealed, the Prophet (P.B.U.H) said: **"I and the Hour have been sent like this and he (while saying it) joined the forefinger with middle finger" sent like these two - and he indicated with his two fingers - it was almost preceded me.))** [1]

Ibn Abbas (May Allah be pleased with them both) said: "Sending the Prophet (P.B.U.H) was one of the signs of the Hour. When Gabriel, peace be upon him, passed by those who are in the heavens when he was sent to Muhammad (P.B.U.H), they said: Allah is great, the Hour has come." Other interpreters said: "The reference here is to the punishment by the sword, and this is an answer to An-Nadhr Ibn Al-Hārith when he said: ("Oh Allah if these (the words He says) are indeed the truth from Thee, rain down on us a shower of stones from the sky or send us a painful torment")."

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(1) It was narrated by Al-Bukhārī in the book: At-tafsīr (Literally: interpretation), the chapter of Surah An-nazi'āt (4936), on the authority of Sahl, it was mentioned also in the book of (Ar-ruqāq), in the chapter of the Prophet's saying: "The Hour And I Have Been Dispatched Like These Two" (6504, 6505), on the authority of Anas, Abī Huraīrah, and Muslīm in his book: "Al-Fitan [literally: the discords or the seditions]", the chapter of the approach of resurrection (2450,2451), on the authority of Sahl and Anas. the discords or the seditions]", the chapter of the approach of resurrection (2450,2451), on the authority of Sahl and Anas.

In that way, he hastened the torment to come, so Allah revealed that Verse, as a decisive answer, and An-Nadhr Ibn Al-Hārith was killed on the day of Badr while he was in bonds.

Ad-Ḍahhāk said [1] that the Command of Allah is His prescriptions, limits, and rulings. However, the first opinion is likely to be true, for we have never been told that any of the companions had hastened the prescriptions before they were prescribed, while those who hastened the torment; i.e. the Pagans were many in number, ("and far is He above having the partners they ascribe unto Him")

(Qur'an 16:2) "He sends down the angels …" According to the unanimous reading, yunzilu with ḍammah on the letter yāʾ and kasrah under the geminated zāy. As for the word almalāʾikata, it is in the accusative case, i.e. with fatḥa on the letter tāʾ as read by the great reciters of Makkah and Basrah. However, al-Mufaḍḍal, Rūh, and Zayd read it lightened, tanzalu with fatḥa on tāʾ and zāy, derived from nuzūl, and almalāʾikatu in the nominative case.

Al- ʾaʿmash read tanzil with fatḥa on the letter tāʾ, kasrah under zāy, and sukun on nūn, as derived from nuzūl. The word almalāʾikatu is in the nominative with ḍamma on the last letter. According to the two readings, almalāʾikatu is thus the subject of the verb. "with inspiration …" The Arabic ar-rūh here refers to inspiration by which Allah revives the hearts and establishes the truth while the disbelief and falsehood is abolished.

Ataʾsuggested that it refers to "prophecy", analogous to ("by His Command doth He send the spirit (of inspiration ...)). Qatādah said that the intended thing is mercy.

Abu Ubaydah further said that ar-rūh refers to Gabriel, peace be upon him, "to any of His servants as He wills saying …" in place of accusative by eliminating the dative article, i.e. the letter baʾ, which can be implied biʾan "warn …", that is, inform. The Arabic andheru is derived from nadhara bihi, meaning learned. The word annahū is in the position of accusative, being the object of the verb. "there is no true god but I, so do your duty unto Me"

(Qur'an 16:3) "He has created the heavens and the earth with truth, Far is He above having the partners they associate with Him"

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(1) Aṭ-Ṭabary narrated it in his book: "Jami' Al-baīān [literally: the manifest collector] 14/75-72.

"He has created man from a sperm drop, and behold this same man becomes an open adversary!" (Qur'an 16:4), that is, arguing with falsehood This word is analogous to ("so be not an advocate for those who betray their trust") that was revealed about Ubayy Ibn Khalaf Al-Jumaḥi when he brought the decayed bone to the Messenger of Allah (P.B.U.H) and said: "O Muhammad, Do you see that Allah is able to revive this after it had decayed?, and the verses from ("Has not man seen that We created him from a sperm, and behold, he is a clear adversary") to the end of the surah, which was also revealed to tell that story.

"Also cattle …" (Qur'an 16:5) including camels, cows, and mutton "He has created for you (men); from them you derive warmth …", that is from their wool, soft fibers, and hair, and also take from them clothes, quilts, and blankets to bring warmth with. "and numerous benefits …" such as breeds of cattle, milk, and are used for mounting, carriage, etc … , "and from them you eat" their meat.

"You have a sense of pride and beauty in them as ye drive them home …" (Qur'an 16:6), when you return them back from pastures to their places where they kneel down. In Arabic, the act of returning the cattle back to their resting place is ʾirāḥah, the present form is yurīḥ, the past form is ʾaraḥa, and the place to which they returned is marāh. "and as ye lead them forth to pasture in the morning" i.e. when you take them out in the morning from their resting places to their pastures. The act of taking the cattle out to the pasture is sarḥan and surūḥan, the present is yusarreḥ, and the past is sarraḥa.

The Arabic equivalent of "pasture" as a verb in the feminine form, belonging to the cattle itself is tasraḥ in the present and saraḥat in the past, and the noun is sarḥan.

Qatādah said: "The cattle are extremely beautiful and wonderful while being returned back to their resting places with their udders big and humps long."[1]

(1) Aṭ-Ṭabary narrated it in his book: "Jami' Al-baiān [literally: the manifest collector] 14/80. See: "Ma'ālim at-tanzīl" by Al-Baghawī 5/9.

"Moreover, they carry your heavy weights …" (Qur'an 16:7) i.e. your loads "to a land …" other than yours, but Ikrimah suggested [1] that the land refers to Makkah. "that ye could not (otherwise) reach …" if you had to reach "except with

souls distressed". Here the word shiqq is unanimously read with kasrah under the letter shīn (ش), and have two shades of meaning; stress and difficulty or the half. If it is the half, the intended meaning is thus "You could not have reached except by one half of your own physical and mental ability, while losing the other. Abu Jaʿfar recited: shaqq with fatḥa above shīn (ش). Both pronunciations are accepted in Arabic, like barq and birq, gaṣṣ and giṣṣ, and raṭl and riṭl.

shaqq and shiqq are possible in the following verse of poetry:

wadhī ʾiibilin yasʿā wa (yahsibuhā) lahū ʾakhī yusib min shiqqihā waduʾūb

And the owner of camels seeks them, thinking they are his,

While my brother draws water from their well tirelessly.

The word may also be used in the Quran verse as a noun; i.e. shaqqan. The present form is ʾashuqqu, and the past is shaqaqtu."for your Lord is indeed Most Kind, Most Merciful"

"(He has created) horses …" (Qur'an 16:8) The Arabic alkhayl (horses) is a species noun having no singular form of the same word, such as alʾibil (Camels) and annisāʾ (women). "mules, and donkeys for you to ride and as an adornment …", that is, He created them for you as an adornment in addition to the benefits you get from. Fuqahāʾused this verse as evidence for prohibiting the eating of horsemeat.

Saʿīd Ibn Jubayr narrated on the authority of Ibn ʿabbas (may Allah be pleased with them both) that he was asked about eating horsemeat. He disliked it, recited this verse: "He has created) horses, mules, and donkeys

(1) Aṭ-Ṭabary narrated it in his book: "Jami' Al-baiān [literally: the manifest collector] 14/80. Al-Baghawī mentioned it in his book "Ma'ālim at-tanzīl" [literally: the signs of revealation] 5/9, and Al-Qurṭubī commented on it in "Al-Jāmi' liaḥkām Al-Qua'ān" [literally: the collector of rules of Qur'an]. Also, Ibn Abī Ḥātim, on the authority of Abdullah Ibn Abbas in "the interpretation of the holy Qur'an" 7/2277(12470).

for you to ride and as an adornment …") and said: "These are for riding, and recited the preceding verse: "Also cattle He has created for you …" and said: "These are for eating.".[1]

Al-Hakam said: "Horsemeat is forbidden in the Book of Allah", then read this verse and the one before it and said: "These are for eating and those for riding." Abu Hanifah and his companions, Malik, and other scholars adopted this opinion and brought their arguments too.

[1645] What (Abu Abdullāh) Ibn Fanjawayh ad-Daynawarī informed us: Abu Bakr as-Sunni related to us: Abu Abdurrahmān an- Nāsaʾī said: Ishāq Ibn Ibrahim informed us: Baqiyyah Ibn al-Walīd said: Thawr Ibn Yazīd informed me on the authority of Ṣālih Ibn Yahya Ibn al-Miqdām Ibn Maʿd Yakrib on the authority of his father on the authority of his grandfather on the authority of Khālid Ibn al-Walīd who he heard the Messenger of Allah (P.B.U.H) said: **"It is not permissible to eat the meat of horses, (mules and donkeys)"**[2].

(Others said: "There is nothing wrong with eating horsemeat.") There is no evidence in this verse that anything is forbidden, but Allah made His servants aware - through this verse - of His favors upon them and alerted them to the arguments of His Oneness, His Lordship, and the perfection of His power and wisdom. This opinion was adopted by ash-Shāfiʿī (May Allah have mercy on him).

He argued with what Abu Bakr Muhammad Ibn Abdullāh al-Jawzaqī informed us: Abu al-ʿabbas Muhammad Ibn Abdurrahmān al-Daghūlī informed us: Muhammad Ibn al-Azharī related to us: Sulaymān Ibn Harb related to us: Hammād Ibn Zayd related to us.

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(1) Aṭ-Ṭabary narrated it in his book: "Jami' Al-baiān [literally: the manifest collector] 14/82, on the authority of Sa'īd.

(2) [1642] The verdict on the isnad (chain of narrators) : It is a weak Ḥadith, Ṣāliḥ Ibn Yaḥia Līn and his father Mastūr are among its narrators.
The Sources: An-nasā'y narrated it in hih book: "As-Sunan Al-Kubrah" [literally: the major sunan] 3/159 (4843), and in "Al-Mujtaba", in the chapter of hunting and sarcasses, and the prohibition of eating horsemeat 7/202, Al-Bukhary narrated it in "At-Tarikh Al-Kabīr" 4/293, without mentioning the horsemeat.

[1647] He said: Muhammad Ibn Yaʿqūb Ibn Yūsuf informed us: Muhammad Ibn Abdussalām and Jaʿfar Ibn Muhammad related to us: Yahya Ibn Yahya related to us: Hammād Ibn Zayd related to us on the authority of Amr Ibn Dīnār on the authority of Muhammad Ibn Ali on the authority of Jābir Ibn ʿabdillāh (may Allah be pleased with them both) said that the Messenger of Allah (P.B.U.H) forbade the meat of domestic donkeys on the day of Khaybar and permitted horsemeat.(1)

[1648] al-Hussayn Ibn Muhammad Ibn al-Hussayn informed us: Ahmad Ibn Muhammad Ibn ʾishāq informed us: Ahmed Ibn Shuʿayb Ibn ʿalī related to us: Qutaybah Ibn Saʿīd informed us: Sufyān related to us on the authority of ʿamr Ibn Dinār, on the authority of Jābir may Allah be pleased with him) who said: "The Messenger of Allah fed us – on the day of Khaybar - horsemeat and forbade donkey meat.

[1649] With the same chain of transmission on the authority of Ibn Shuʿayb said: Muhammad Ibn al-Muthannā related to us on the authority of ʿabdirrahmān on the authority of Sufyān on the authority of ʿabdilkarīm on the authority of ʿatāʾ on the authority of Jābir Ibn ʿabdillāh (may Allah be pleased with him) who said: (We used to eat) horse meat. I asked: and mules? He answered: **"No"**."(2)

[*] Muhammad Ibn Abdillāh Ibn Zakariyyā al-Hafiẓ informed us: Makkī Ibn ʿabdān informed us: ʿabdullāh Ibn Hāshim related to us: Yahyā Ibn Saʿīd related to us on the authority of Hishām bin Urwah on the authority of Fātima bint al-Mundhir on the authority of ʾasmāʾ bint ʾabi Bakr (may Allah

(1) [1646-1647] The assessment of the reliability of the chain of transmitters: It is an authentic Ḥadith. Sources: al-Bukhārī narrated it in the book of "the Carcasses and hunting", the chapter of horsemeat (5520), and Muslim in the book of "hunting and sarcasses", the chapter of prohibition of eating the domesticated donkeys meat (1941),on the authority of Ḥamad Ibn Zaīd.

(2) [1649] The verdict of Isnad (chain of narrators): The Ḥadith is authentis. Sources:An-Nasa'y narrated it in the book: "As-Sunan" 7/202, and Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector] 14/84, and Ibn Abī Shibah mentioned it in the book: "Al-Muṣanif", the chapter of "food", and what were the rules of eating the mules meat 8/190 (24687).

be pleased with them two) who said "We ate horsemeat during the time of the Messenger of Allah (P.B.U.H).[1]

Moreover, it is narrated on the authority of Sufyān on the authority of Manṣūr on the authority of Ibrāhīm that he said: "Our companions had slaughtered a mare in an-Nakḥ then ate it, as they did not see any wrong with it."[2]

As for the Almighty's words "and He creates other things of which ye have no knowledge", some commentators said: "The word other things refers to what Allah has prepared in Paradise and in the Fire for their respective dwellers, which no eye has seen, no ear has heard, and has never crossed the mind of man.

Regarding the Almighty's words "and He creates other things of which ye have no knowledge", Muqātil said on the authority of ad-Dahhāk on the authority of Ibn ʿabbās (may Allah be pleased with them both): "There on the right of the Throne is a river of light like the seven heavens, the seven earths, and the seven seas, in which Gabriel (peace be upon him) plunges himself at the early time of dawn and bathes, so it adds light to his light, beauty to his beauty, and grandeur to his grandeur, then he shakes off, so the Almighty takes out from every drop that falls off his feathers such and such a thousand angels, seventy thousands of them enter every day to the inhabited house, and to the Kaʿbah seventy thousands without returning until the Last Hour. [3]

"Only Allah who can show the right path" (Qur'an 16:9), that is, guide you to the true way. The Arabic qaṣdussabīl is the straight path. It is also suggested that the meaning is: only Allah who leads you to the true religion.

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(1) [1650] The assessment of the reliability of the chain of transmitters:It it an authentic tradition (Ḥadith).
Sources: Al-Bukhārī narrated it, on the authority of Al-Ḥamidī, on the authority of Sufīan, on the authority of Hishā, on the authority of Fāṭimah, on the authoority of Asmā' in the book of "Hunting and carcasses", the chapter of horsemeat (5519), and Muslim in the book: "hunting and carcasses", the chapter of eating the horsemeat (1942).

(2) The assessment of the reliability of the chain of transmitters:Its narrators can be trusted.

(3) Sources: Ibn Abī Shaibah narrated it in the book: "Al-Muṣanif" 8/188 (24677), on the authority of Abdel Raḥman Ibn Mahdy, on the authority of Sufiān, on the authority of Manṣūr, on the authority of Ibrahīm, who said: "Abullah's friends slaughtered a horse and divided it among them (24313).

"but there are ways that turn aside", i.e. some ways are crooked. The word sabīl is singular feminine referring to the plural as in Hejazi Arabic (West Arabian Arabic). So, qaṣdussabīl is the true religion of Islam, and the crooked ways are Judaism, Christianity, and other sects rejecting Islam. Jābir Ibn ʿabdillāh said "The word qaṣdussabīl is the Sunnah of the Prophet, but the word other ways means the ways of making clear the laws, duties and obligations. ʿabdullāh Ibn al-Mubarak and Sahl Ibn ʿabdillāh viewed that qaṣdussabīl is the Sunnah, and other ways refer to whims and heresies, as it is evident in the words of Allah ("Verily, this is My straight path …"). In the Qur'an version of Ibn Masʿūd (may Allah be pleased with him), it is written waminkum jāʾir instead of waminha jāʾir. "If Allah had willed, He could have guided all of you". This is similar to Allah's words ("If your Lord had willed, all those on earth would have believed together") and ("if We had willed, We would have given every soul its guidance."). (1)

"It is He who sends down to you rain from the sky, of which …" (Qur'an 16:10), i.e. of that water "you drink" and water your "trees and bushes …" and all of your plants "among which …", that is, among plants and trees "you pasture" your cattle. The Arabic shajar (trees) is a common noun referred to as masculine. As for tusīmūn (pasture your cattle), the past form is ʾasāma (pastured one's camels), yusīm is the present for the third person singular masculine, ʾisāmah is the noun, and the singular masculine agent is musīm. In case of the cattle pasturing on their own, the present is tasūm, the past is sāmat, and the agent is sāʾimah.

And the people marched steadfastly towards the rice,

Alive and weary, where is the grazing land?

(1) Ibn 'Odaī informed, in the book: "Al-kamel"3/1004, that the only known narrator of this tradition (Ḥadith) is Rawḥ Ibn Jinaḥ, who was mentioned by Ibn Al-Juzay in the book: "Al-Mawḍu'āt" [Literally: the issues]1/218 (303), the chapter of angels creation.There are a number of elevated and discontinued traditions mentioned by Al-Ḥāfiz about the Bait-ul-Ma'mur (the frequented House): Ibn Mardwiah and Ibn Abī Ḥātim narrated from Abī Huraīrah, on the authority of Alī' Ḥadith, saying: There is a river in the sky, called the lives river, Jabril enters it everyday." Al-Ḥāfiz said: It is a wea tradition, and most narrations inform that it is the frequented House in the seventh sky (Fatḥ Al-Bāry) 6/309.

another poet said:

It is more fitting for you, O son of Musaymah, to be adorned.

"He produces for you …" (Qur'an 16:11) The Arabic verb is unanimously read yunbitu with the initial yāʾ (ي), but ʿāṣim read on the authority of al-Mufaḍḍal, Yahyā, and Hammād nunbitu with the initial letter nūn (ن). The first is the adopted reading. "with it …" with water that is sent down "corn, olives, date-palms, grapes, and every kind of fruit. Verily, in this is a sign for those who give thought"

"He has made subject to you the night and the day, the sun and the moon, and the stars are in subjection …" (Qur'an 16:12)

The Arabic an-nujūma is read unanimously in the accusative case, asymmetrical to the words that precede it. However, Ḥafṣ read on the authority of ʿĀṣim annujūmu musakharātun in the nominative case as a subject and a predicate. Ibn ʿĀmir read the four words ash-shamsu walqamaru wan-nujūmu musakharātun in the nominative case as a subject and a predicate. "by His Command" His will " Verily, in this is a sign for those who are wise".

"and the things which He has multiplied" (Qur'an 16:13) That is, He subjected whatever He has created "for you" for your sake and for your benefit "on this earth" including cattle, beasts, trees and bushes, and fruits etc "in varying colours" The Arabic mukhtalifan is in the accusative case, being an adverb "Verily in this is a sign for those who are mindful".

"It is He Who has subjected" (Qur'an 16:14) to you and for your benefit "the sea, so that you may eat therefrom flesh that is fresh and tender" referring to fishes "and that you may extract therefrom ornaments to wear" referring to pearls and coral.

Khallād Ibn Yaḥyā narrated on the authority of Ismāʿīl Ibn ʿAbdul Malik said: "A man came to Jaʿfar and said to him: "Is there alms for women's jewelry? He replied: "No, it is as Allah Almighty said: "ornaments to wear"" "and you see the ships therein that plough the waves" Ibn ʿAbbās (may Allah be pleased with him and his father) said: mawākhira means running [(1)], but Saʿīd Ibn al-Musayyib said: it means intersecting.

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(1) The assessment of the reliability of the chain of transmitters:It is a weak tradition; one of its narrators is 'Isma'īl Ibn Abdel Malik, who had a lot of illusion. Ibn Abī Ḥātim narrated it in the

Qatādah and Muqātil said: "The word means that ships come and leave pushed by wind that is in one direction". Alḥassan said: "mawāqir". ʿIkrimah, al-Farrāʾ, and al-ʾAʿmash said: "mawākhira means spliters which split water into two parts with their two wings." Mujāhid said: The word refers to that the wind pushes the gigantic ships.

Abū ʿUbaydah said:" ṣawāʾikh" The original meaning of the noun makhr is pushing and splitting, which is used also for land. In Arabic, if you say imtakhartu or tamakhartu referring to wind, you look where it is blowing.

It is reported that the Messenger said: "If any of you wants to urinate (then let him check the direction of the wind) to see from where it is blowing, so as to give his back to the it in order that the urine will not bounce the urine "and that you may seek of His bounty" i.e., trade "and that you may be grateful".

"and He has set up on the Earth mountains standing firm, lest it should shake with you" (Qur'an 16:15) The Arabic tamīda means move and sway, and the noun mayd originally refers to trouble and imbalance. In Arabic, mayd is used to refer to seasickness.

Wahb said: "After Allah the Almighty had created the earth, it started to shake. The angels said: "This earth is going to set none stable on its surface." Later it became firm with the mountains which the angels do not know from which stuff they are made of."

ʿAliyy Ibn ʾAbī Ṭālib (May Allah be pleased with him) said: "When the Almighty created the earth, it quivered and tilted and said: "Oh Lord, Are you going to create the children of Adam on my surface, who will commit sins and throw carrions and stink on me? So Allah the Almighty established therein mountains some of which you can see and others not "and rivers" that is, also made rivers therein "and paths" various paths "so that you may be guided" to what you want lest you go astray or get confused.

"and marks" (Qur'an 16:16), designating roads. Some commentators said: "Here the meaning is complete, then the Almighty started a new statement "and by the stars (Men) guide themselves"" Muḥammad Ibn Kaʿb and al-Kalbiyy said: "The word marks is intended to refer to mountains, which

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book: "the interpretation of the great Qur'an" 7/2278 (12485).

are the marks to guide during the day as the stars are the marks to guide during the night. (1)

Mujāhid and Ibrāhīm said: "The word is intended to refer to all the stars, some of which are signs and some are used as a guide." Assuddiyy said: "It refers to the Pleiades, the Little Bear and Great Bear, the Gamma Ursae Minoris and Majoris, and the Polaris, which they used as a guide to their way and to the prayer direction (Qiblah). Qatādah said: "Allah created stars to serve only three purposes; adornment of the skies, marks on road, and missiles to drive away Satans. Whoever says otherwise, then they say things of their own imagination based on no knowledge. (2)

"Is then He Who creates" (Qur'an 16:17), that is, Allah the Almighty "like those who creates not?", that is, idols "Will you then not receive admonition?" The two verses similar to this one are: ("Such is the creation of Allah. Now, show me what is there that others beside Him have created") and ("Show me what is there that they created on Earth").

"and if you would count up the favors of Allah, never would you be able to count them. Indeed, Allah is often Forgiving" (Qur'an 16:18) That is, forgives you for your being negligent in thanking Him for His favors bestowed on you

"Merciful" to you as He abundantly bestowed bounties and did not deprive you of them because of your negligence and disobedience.

"and Allah knows what you conceal and what you reveal" (Qur'an 16:

"Those whom they invoke besides Allah create nothing and are themselves created" (Qur'an 16:20) The Arabic yadʿūna is unanimously read tadʿūna with the letter tāʾ, as all the previous statements are addressed to the second person. ʿĀṣim, Yaʿqūb, and Sahl recited it yadʿūna with the letter yāʾ (ي). Then, He described the idols saying:

"They are dead inanimate objects, nor do they know" (Qur'an 16:21), referring to the idols "when they will be raised up" describing them in the same way as men are described, as previously pointed out. Another opinion

(1) It was narrated by Aṭ-Ṭabary in the book: "Jami' Al-baīān [literally: the manifest collector] 14/92, on the authority of Al-Kalby, and Al-Baghawy mentioned it, on the authority of Al-Qurzy and Al-Kalby, in "Ma'alim At-tanzīl" 5/13.

(2) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector] 14/193.

says that the intended meaning is: How do the disbelievers and the idolaters know when will they be resurrected?

"Your God is only one God: As to those who believe not in the Hereafter, their hearts refuse to know" (Qur'an 16:22) i.e. ignorantly rejecting "and they are arrogant" feeling haughty.

"Undoubtedly …" (Qur'an 16:23) Verily, "Allah does know what they conceal and what they reveal: Surely He loves not the arrogant".

It is narrated that Alḥusayn Ibn ʿAliyy (May Allah be pleased with them both) used to associate with the poor and say: "Surely He loves not the arrogant".

"When it is said to them …" (Qur'an 16:24) i.e. to the Pagan Idolaters of Makkah who do not believe in the Hereafter and who divided themselves into groups at the gates and in the paths of Makkah "What has your Lord sent down?" when asked by the pilgrims and comers to Makkah during the Hajj season about the Messenger of Allah (P.B.U.H) and about what was revealed to him "they say: "tales of the ancient"" their tittle-tattle and falsehoods.

"That they may bear their own burdens…" (Qur'an 16:25) i.e. the sins which they themselves commit and on which they are insisting, in full and not diminished "on the Day of Judgment, and also some of the burdens of those whom they mislead without knowledge" and keep back from believing "Alas, how grievous and heavy the burdens they will bear". The verse similar to this one is ("They will bear their own burdens and other burdens along with their own …")

The Messenger of Allah (P.B.U.H) said: "Anyone who calls to misguidance and is followed, then he will bear the same burdens as those who follow him, without their burdens being diminished in the slightest, and whoever calls to guidance and is followed, he will have the same reward as those who follow him without their rewards being diminished in the slightest." (1)

(1) Ibn Majah narrated it, related to whoever introduces a good or bad practice (205), according to Anas' elevated trdition, and Muslim mentioned it in the book of knowing", the chapter of "Whoever introduces a good or bad practice, and calls for the right way or stray (2674), and according to Abī Huraīrah's narration: "Whosoever calls for guidance or right way, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever calls for a miguidance or an evil practice, will

"Those before them did also plot (against Allah's way)" (Qur'an 16:26) The reference is to Nimrūdh Ibn Canʿān when he built the edifice in Babylon and sought to ascend to heaven to see Ibrāhīm's God as he alleged. The story had been previously told.

Ibn ʿAbbās (May Allah be pleased with him and his father) and Wahb said: "The edifice was five thousand cubits high."

Kaʿb and Muqātil said: "It was two leagues high. A wind blew and hit it so strongly that the top part fell into the sea, and the rest fell upon them, and their homes collapsed, so Nimrūdh spoke. When the edifice fell, the people's tongues became confused (tabalbalat) on that day with fear, so they spoke in seventy-three tongues, that is why the city was called Babylon (Bābil). Earlier, people had been speaking Syriac, that is the meaning intended by Allah's words: "But

Allah destroyed their structures starting with the foundations …" i.e. demolished their buildings from foundations, and they were destroyed by strong wind as Allah decreed "and the roof fell down on them …" i.e. the top parts of their homes "from above, and the punishment seized them from directions that they did not perceive" from their safe places.

"Then on the Day of Judgment He will disgrace them" (Qur'an 16:27) i.e. humiliate them with torment "and say Where are the partners concerning which you used to dispute …" Why then they do not come to defend and guard you against the torment?

The Arabic verb is unanimously read tushāqqūna with fatḥa above the letter nūn. However, Nafiʿ recited tushāqqūni with kasra under nūn, being conjoined to the first person singular "those endued with knowledge" i.e. the Believers "will say: "This day, indeed the Unbelievers are disgraced and tormented"", that is, humiliated and painfully tormented.

"Namely, those whose lives are taken by the angels …" (Qur'an 16:28) i.e. the angel of death and his assistants "while they are wronging themselves" with disbelief. The Arabic word ẓālimī is in the accusative case, being an adverb, i.e. in a state of disbelief "then would they offer submission", that

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shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"

is, they surrendered and said: "we did no evil" The word evil here means associating others in worship with Allah. Then the angels said to them: "Nay, indeed, Allah knows what you used to do". ʿIkrimah said: "The reference is to the killing of the people of Quraysh and the people of Makkah at Badr, who were expelled by force.

"So enter the gates of Hell to abide therein. Thus evil indeed is the abode of the arrogant " (Qur'an 16:29) The arrogant are those who reject to believe.

"When those who feared Allah were asked …" (Qur'an 16:30)

The Arabs used to send during the season of pilgrimage people who would bring them the news of the Prophet (P.B.U.H). Such questioners sat at the corners of the streets to collect information about the Prophet, and when asked later about him, they would say: "He is a magician, a poet, a soothsayer, a liar, and a madman." Then those who had sent them dismissed them saying: "If you had not met him, it would have been better." Each questioner replied: "I would be the worst comer if I had returned to my people without entering Makkah to meet Muḥammad and investigate his matter." Then he enters Makkah and met the companions of Muḥammad (P.B.U.H) who would tell him about his truthfulness and that he is a prophet sent by Allah. That is the meaning of "When those who feared Allah were asked …" the believers "What is that your Lord has revealed, they said All that is good" One may ask why the reply of the Pagan idolaters asātīru alʾawwalīn ""tales of the ancient" is in the nominative case while the Believers' reply khayra? We can say that it is because the Pagan idolaters have no faith in the revelation, so when they were asked they said: asātīru alʾawwalīn i.e. whatever Muḥammad says is the tales of the ancient, but the Believers accepted the revelation, so when they were asked what your Lord has revealed they said khayra, meaning that what He revealed is good. Then He initiated a new statement saying "To those who do good, there is good in this world" as an act of honor from Allah "and the abode of the Hereafter is even better. Excellent indeed is the abode of those who fear Allah"

The Almighty then elaborated saying:

"Gardens of Eternity which they will enter" (Qur'an 16:31) The word jannātu (gardens) is appositive referring to the word dāru (abode) so it is in

the nominative case "beneath them rivers flow. They will have therein all that they wish: thus does Allah reward those who fear Him"

"Namely, those whose lives the angels take in a state of purity" (Qur'an 16:32) while they are believers. Mujāhid said: "their words and deeds are good "saying (to them)" i.e. the angels "Peace be upon you. Enter the Garden because of (the good) you did (in your earthly world)".

Al-Qurẓiyy said: "If a believer is in death agonies, the angel of death comes to him/her and says: "Peace be upon you, O the saint of Allah! Allah is greeting you with peace and is giving you glad tidings of paradise." (1)

"Do the (ungodly) wait but for the angels to come to them …" (Qur'an 16:33) to take their souls "or there comes the command of your Lord?" on the Day of Judgment. An opinion goes that the command of your Lord is the torment. "so did those who went before them. But Allah wronged them not …" by tormenting them "nay, they wronged their own souls".

"The evil results of their deeds overtook them …" (Qur'an 16:34) i.e. the consequences of their disbelief and ill deeds "and every wrath at which they had scoffed hemmed them in", that is, befell them.

"The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but him – neither we nor our fathers …" (Qur'an 16:35) the suit of whom we followed "nor should we have prescribed prohibitions other than His …" referring to the Arab superstition of a slit-ear she-camel, a she-camel let loose for free pasture, idol sacrifices for twin-births in animals, and stallion camels freed from work. They said: "Had not Allah approved that for us, he would have punished and guided us to something else." "so did those who went before them. Is not the mission of the Messengers is that only to convey the clear message?"

"We assuredly sent among every people a messenger …" (Qur'an 16:36) and sent also among you a messenger "(commanding them and you) to worship Allah and eschew Taghut …" i.e. any other deity than Allah "among them were some whom Allah guided …" to His true religion, "and some on whom

(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/101, and Ibn Abī Ḥātim narrated it in the book: "the interpretation of the great Qur'an" 7/2282 (12512). See: (Al-Jami' li Aḥkām Al-Qur'an) [Literally: the collector of the Qur'an rules] 10/101.

error became inevitably (established) until they died while in disbelief "So travel through the earth, and see how was the end of those who denied the truth"

"If you are anxious …" (Qur'an 16:37) O Muḥammad "for their guidance, yet Allah guides not those whom He leaves to stray …" The people of Kūfah recited yahdī with fatha above the letter yāʾ and kasrah under dāl for two reasons; firstly: the intended meaning is that Allah guides not whom He left astray, secondly, yahdī may be used as an intransitive verb yahtadī, that is, whoever Allah leaves stray, they will not guide themselves. The Arab use hada in place of yahtadī to refer to someone who is guided. Other reciters read yuhdā with ḍamma above the letter yāʾ and kasrah under dāl, which reading is adopted by ʾAbū ʿUbayd and ʾAbū Ḥātim, meaning that whomsoever Allah leaves stray, there will be none to guide them", as supported by Allah's words: ("Whomsoever Allah leaves stray, there will be none to guide them") "and there will be none to help them"

"They swear their strongest oaths By God, that God will not Raise up those who die" (Quran:16:38)

ar-Rabīʿ Ibn Khaytham said on the authority of Abi al-ʿāliyah: Once, a Mushrik (pagan idolater) owed some money to a Muslim who came to collect it from that Mushrik and said to him "I swear by the One to Whom I attach my hope after my death that it (the debt) is so." The polytheist said" You claim that you will be resurrected after death? And I swear by God that God does not resurrect those who die". So, Allah has revealed this line of verse. Qatāda said: It was mentioned to us that a man said to Ibn ʿAbbās (May Allah be pleased with him and his father) "Some people from Iraq claim that ʿAliyy (May Allah be pleased with him) was sent before the Day of Resurrection, and they interpret this verse. Ibn ʿAbbās (May Allah be pleased with him and his father) said "Those lied, but this verse is general for all people. If ʿAliyy [1] (May Allah be pleased with him) had been sent before the Day of Resurrection, we would not have married his wives, nor would we have divided his inheritance. Allah the Almighty says, in response to, them "Nay, but it is a promise

(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector]14/219.

(binding) on Him in truth : But most among mankind Realise it not." In the Hadith Qudsi, Allah the Almighty says:

"The son of Adam tells a lie against Me and he has no right to do so; and he insults Me and has no right to do so. His lying against Me is his saying that I will not resurrect him as I created him for the first time. In fact, the first creation was not easier for Me than resurrecting him again (they are both easy for Me). His insult to Me is his saying that Allah has begotten a son, while I am The One, The Eternal Refuge, Who begets not nor was He begotten, and there is none like unto Me." (1)

"They must be raised up), In order that He may manifest To them the truth of that Wherein they differ …" (Quran:16:39) This is a reference to what Allah the Almighty says: { They swear their strongest oaths By God, that God will not Raise up those who die Nay, but it is a promise (binding) on Him in truth } to make it clear to those arrogant and divisive people wherein they differ "and that The rejecters of Truth May realise that they had Indeed (surrendered to) Falsehood".

"For to anything which We Have willed, We but say The Word, “Be”, and it is." (Quran:16:40), that is, If We want to resurrect someone who dies, We will not be tired or worn-out of reviving them, nor of anything else that happens; because if we want to create something and establish it, "We but say The Word

“Be”, and it is". Ibn ʿĀmer and al-Kisāʾiyy read here and in Yassin with accusative. In this line of verse a prove that The Quran is not a creature, as Allah has told that if He has willed anything, He just says { “Be”, and it is }. If Allah's word { “Be” } was a created, it would need a second word and the second word would need a third word, to an endless extent. So when that was invalidated, it has been proven that Allah Almighty has created the creature with uncreated words.

(1) Al-Bukhārī narrated it in the book of the interpretation, the interpretation of Surah Al-Ikhlaṣ (4974), on the authority of Abī Huraīrah, who said: Prophet Muḥammad (Pbuh) said: (Allah the Almighty said: The son of Adam denied me, and he did not have that, and he insulted me, and he did not have that. It is upon me to bring him back, and as for his insulting me, it is his saying: God has taken a son, and I am the One, the Eternal, who did not beget and was not begotten, and there is no one equal to Him) (4975).

Allah The Almighty says: #{ To those who leave Their homes in the cause Of God, after suffering oppression}(Quran:16:41). Those who were tortured and persecuted for the sake of Allah. This line of verse was revealed about Bilal, Suhaib, Khabab Ibn Al-Aratt, Ammar, Abbas, Jubair, and Abi Jandal Ibn Suhail. The polytheists seized them in Makkah and tortured them: The companions of Muhammad, may Allah's prayers and peace be upon him, were oppressed by the people of Mecca and expelled from their homes until a group of them went to Abyssinia , afterthat Allah the Almighty inhabited them Medina. He made it their immigration home and made for them supporters among the believers [1] {We will assuredly give A goodly home in this world} He sent them down to Medina and fed them the booty.

It is narrated [2] that Omr Ibn al-Khattab, may Allah be pleased with him, if he gave a man from among the immigrants, he would say: Take, Allah blesses it, this is what Allah has promised you in this world, and what He has kept for you in the Hereafter is better. Then, he recited this line of verse:{We will assuredly give A goodly home in this world}.

Some semantic scholars said the synecdoche in :{We will assuredly give A goodly home in this world}. is We will do good to them in this world {But truly the reward Of the Hereafter will be greater. If they only realise (this) !}.

{They are) those who persevere In patience}(Quran:16:42). (in this world in) in the sake of Allah for what has befallen them {and put Their trust on their Lord}.

"and before thee also The apostles We sent Were but men, to whom We granted inspiration." (Quran:16:43) It was revealed about the polytheists of Mecca, when they denied the prophethood of Muhammad, may Allah's prayers and peace be upon him, and they said: God is greater than (that) His Messenger be a human being, so why did not He send us an angel {ask of those Who possess the Message} meaning: the believers of the People of the Book {if ye Realise this not}.

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(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector] 14/107, and Al-Baghawy mentioned it in the book: "Ma'ālim At-tanzīl" [Literally: the signs of revelation] 5//20.

(2) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector] 14/107.

{(We sent them) with Clear Signs And Books of dark prophecies ;} (Quran:16:44)

If it is asked: What brings this "Ba' "in Arabic text" Ba'lbinant" which means (with Clear Signs)? It is said: It was disagreed upon, and some said: It is linked to the Arabic word" Arslna" which is in English (We sent). And the Arabic word"Ela" which means in English (except) in the sense of other than that, is accepted: And We did not send before you with clear proofs other than men to whom We revealed, and We did not send angels. This is as you say: No one except your brother hurt Omar, and no one, except your brother , spoke to Omar, meaning that neither nobody hurt Omar but your brother, nor nobody spoke to Omar other than your brother.

ʾAws Ibn Ḥajar said:

My son, come to me, for you are not in their hands,

Except for a hand that has no support.

It means: other than a hand. Allah the Almighty says: {If there were gods in them other than God, they would have been corrupted} means: other than Allah. Some said: It is based on two words: We did not send before you except men whom We sent with clear proofs and scriptures, and they cited the words of Al-A'sha:

He is not a protector if he comes to the fearful alive,

Nor a speaker unless he is the one who is distressed.

He said: if it was based one word, it would be a mistake; Because the faulty is linked to the one who says, but it is acceptable for two words, such as in the words of Al-Akhtal:

I informed them that their neighbor was tortured with fire,

And is anyone tortured except by Allah with fire?

The interpretation of the line of verse is: Before you, We sent only men to whom We revealed. We sent them with evidence and scriptures,

{And We have sent down Unto thee (also) the Message ; That thou mayest explain clearly To men what is sent For them, and that they May give thought.}.

Allah the Almighty says: #{Do then those who devise Evil (plots) feel secure…… }(Quran:16:45) meaning: (disbelief and polytheism like what

was done by) Nimrod IIbn Kanaan and other disbelievers and people of idols. { That God will not cause The earth to swallow them up,} that is: He would sink them into the earth { Or that the Wrath will not Seize them from directions They little perceive ?}

{Or that He may not Call them}(Quran:16:46) they may be taken by chastisement {to account In the midst of their goings To and fro}, their conduct in travels by night and day, {without a chance Of their frustrating Him ?}, preceding Allah.

{Or that He may not Call them to account By a process of slow wastage} (Quran:16:47) Ad-Dahhāk [1] and Al-Kalbiyy said: It is from wear and tear, meaning: He takes this village and leaves that village, then He punishes a group and leaves another, so those who are left fear the same as what befell others. All the interpreters said(25): wastage or decreasing, means: decreasing of their borders and outskirts, gradually until they are all destroyed. It is said: time wastage and betrayal. takes money and servants. And Al-Haytham Ibn ʿUday said: It is a language of Azd Shnoua, an Arabic tribe:

I fear their treachery towards me and offer

Chains around their necks that clink and jingle.

Saʿīd Ibn Al-Musayyib said: ʿOmar Ibn Al-Khattab, may Allah be pleased with him, was on the pulpit and said" O people! What do you think about what Allah the Almighty has said"{Or that He may not Call them to account By a process of slow wastage} Then the people remained silent, and an old man stood up and said: O Commander of the Faithful! This is our language, Banu Hudhayl. wastage: diminishing. Omar, may Allah be pleased with him, said: Do the Arabs know that in their poetry? The old man said:

Yes, our poet Abu Kabir Al-Hudhali said describing a camel;

The traveler fears her completely, like a monkey,

Just as the drifting branch fears the flowing ships.

Omar, may Allah be pleased with him, said: You must keep your book, and do not go astray. They said: What is our book? He said: Pre-Islamic poetry, in it is the interpretation of Holly Quran and the meanings of your

(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector] 14/114.

words: {Indeed, your Lord is Kind and Merciful} when He did not hasten punishment.(1)

Allah the Almighty says: #{Do they not look} (Quran:16:48)

Hamzah, Al-Kisa'i and Khalaf recited {You not look} with the Arabic letter Ta' in the Arabic word "Ta'rawa" to Al-Khattab, and the others recited with the

Arabic letter " Ya'" in the Arabic word "Ya'rawa" as a predicate for {Do then those who devise Evil (plots) feel secure} which is the choice of the Imams. {At God's creation, (even) Among (inanimate) things} meaning from a standing body that has a shadow {How their (very) shadows Turn round}. Turn round is recited in the original Arabic version of the Holy Quran with the Arabic letter "Ta'" in the Arabic word " Ta'fai'a" by the people of Basra, but the rest of people recite it with the Arabic letter "Ya'" in Arabic word" Ya'fai'a". This was chosen by al-Qasim.The meaning of what the Almighty has said: { their (very) shadows Turn round from the right And the lefts, prostrating Themselves to God,} is that they lean and return from side to side, so at the beginning of the day they are in a state, then they shrink and return to another state at the end of the day. Their inclination and rotation is from one place to the place of their prostration, and from their prostration place to the shadow. Turning round of shadow in the evening is called in Arabic " fay'" which is derived from the Arabic verb "Faa'"; Because they "faa' " turn round from the west to the east, meaning: they have returned. The fay': the

(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/114, and Ibn Abī Ḥātim narrated it in the book: "the interpretation of the great Qur'an" 7/2284 (12524).

return. Allah the Almighty says "ta' fi": {until it returns to the command of God} and it is said: the palm tree prostrates when it inclines, and the camel prostrates and is prostrated, if it inclines to ride, and the like of it is said in this line of verse by the interpreters. Al-Dahhak [1] and Qatadah said : As for the right, they are at the beginning of the day, and as for the lefts, they are at the end of the day, so the shadows prostrate to Allah the Almighty in the morning until they go round fully, then they also prostrate until the night.

(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/115.

Mujahid said [1]" If the sun sets, everything prostates to Allah the Almighty". Abudl Allah Ibn Omr Ibn Al-Khattab, may Allah be pleased with them, said: "The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Four Raq'aa before noon , after inclination, are counted as similar to those the at time of the pre-dawn prayer, and there is nothing but that glorifies Allah Almighty at this time" then he recited: {How their (very) shadows Turn round, from the right And the lefts, prostrating Themselves to God, in the humblest manner}. [2]

Al-Kalbi said: The shadow before sunrise is on your right and on your left, in front of you and behind you as well when it sets, when the sun rises it is in front of you, when it becomes high in the sky it is on your right and after that it is behind you, if it is before the sun sets the shadow is on your left then this is its turning over, i.e. turning it over here and there and its prostration. The reason behind stating the word "right" in singular and the word "lefts" in plural, is the habit of the Arabs that if two plurals are added to each other, one plural remains and the other is changed to be singular, as what remains is sufficient for the cancelled. Allah the Almighty says: {God has sealed their hearts and their hearing} and as Allah says: {He brings them out of darkness To the light}. Some said: The right refers to Allah the Almighty's words: {What God created} and (what) here is singular, and the lefts refer to the meaning, and such words are many. The poet said:

The rock stands firm against the arrogant,

Like the roaring lion's fierce ambush.

Another said:

The arrivals and Taym in the land of Saba,

Their necks bitten by the skin of buffaloes.

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(1) Aṭ-Ṭabary narrated thses sayings in the book: "Jami' Al-baīān [literally: the manifest collector] 14/115.

(2) At-Tirmidhī mentioned it in "Abowāb At-tafsīr" [Literally: the chapters of interpretation], the part of Surah An-Naḥl (3128), and he said: this is a strange tradition (Ḥadith), we have no idea about it except from Alī Ibn Abī ʿĀṣim, who was mentioned by An-Nasā'y as a weak narrator, in his book: "the weaker and discarded" (p 216) (430). And Yaḥia Ibn Ḥajar said that it is a weak tradition in the book: "Taqrīb At-tahzīb" (76950).

The poet did not say: with mouths, nor skins. {in the humblest manner} they are obedient.

"and to Allah does prostrate whatever is in the Heavens and on Earth …" (Qur'an 16:49) The Arabic relative pronoun mā (translated whatever) that normally refers to only nonhuman beings is used here to refer to both humans and nonhumans because the nonhuman beings are greater in number than humans. In Arabic grammar, if reference is made to two nouns following each other in a context, prevalence is always given to such noun being greater in number; that is, the respective relative pronoun of the noun with greater number is used instead of that of the one with lesser number. Likewise, if masculine and feminine nouns are mentioned together, prevalence is given to the masculine in terms of reference with the masculine relative pronouns, verbs, and adjectives etc. "whether moving creatures …" Any moving creature on the Earth is called in Arabic dābbah. Allah said in another place ("There is no moving creature on Earth but its substance is provided and guaranteed by Allah …") and said also in different verse ("There is no moving creature but He has grasp of its forelock"). The word moving creature in the two verses is called in Arabic dābbah. "or the angels …" He singled out the angels for mention, despite their being among what is in the Heavens and on the Earth to raise their status. Another opinion suggests that they are singled out to excluded them from the generality of the moving creatures, for Allah made wings for them, as He said: ("Praise be to Allah the Originator of the Heavens and the Earth, Who made the angels as messengers with wings; two, three or four …"), so they are more likely to fly than to move on the Earth. A third opinion states that the intended meaning is: and to Allah does prostrate all the angels who are in the Heavens and all the moving creatures and angels who are on the Earth "feeling no arrogance before their Lord".

"They all fear their Lord …" (Qur'an 16:50) lest punishment surprises and befalls them "from above them …" if they disobey Him, "and they do whatever they are commanded to do." i.e. all that Allah commands them to do. Another opinion says that they fear their Lord Who is High above them with subjugation and power, so nothing can surmount Him and none can overcome Him. The Almighty says: ("He is irresistibly supreme over His

servants") and in another position He says telling about the Pharaoh and his people: ("and We have over them (power) irresistible").

"Allah has said: "Take not (for worship) two gods, for there is only one true God. Then fear only Me."" (Qur'an 16:51)

"To Him belongs whatever is in the Heavens and on the Earth, and to Him is the religion …" (Qur'an 16:52) i.e. obedience and devotion "always …" permanent and unchanged.

Ibn ʿAbbās (May Allah be pleased with him and his father) [1] opines that the Arabic wāṣiban means due. Accordingly, the meaning of the verse is: There is none who is being obeyed and people submit to but such obedience and submission is up when they die, except Allah Who is always obeyed. The word wāṣiban is in the accusative case, being separated from the words that preceded it.

Ad-Duʾalī said:

lā ʾabtaghī alḥamda alqalīla baqāʾuhū yawman bidhammi addahri ʾajmʿu wāsiban

I seek not the praise of those who abide,

For in time's blame, their honor will subside.

The Arabic wāsiban in the verse means always.

Al-Farrāʾ said: "The word may mean exclusively devoted." "Then will you fear other than Allah?"

"and you have no good thing …" (Qur'an 16:53) Al-Farrāʾ said: The Arabic mā here is used as conditional with an implied verb, and the expression goes that: whatever blessings you enjoy, they are "from Allah" not from anyone else. That is why the letter fāʾ is prefixed to mina, as the result of the conditional verb. "Moreover, when you are touched by distress unto Him you cry with groans." i.e. cry with prayer and invocation to Him. The Arabic tajʾrūn is derived from the verb jāra "bellowed" (in case of an ox). If the ox bellows, it makes a loud sound because of being hungry or scared.

(1) Its saying related to Aṭ-Ṭabary-"Jami' Al-baiān [literally: the manifest collector] 14/120.

The following verse is rhymed by Al-ʾAʿshā telling about a cow:

She circled three times between day and night,

And the wonder was her ability to add and subtract.

"Yet, when He relieves you from distress, behold! some of you turn to other gods to join with their Lord" (Qur'an 16:54) after they have exclusively invoked Allah at time of distress.

"to show their ingratitude for the favors We have bestowed on them!, (Qur'an 16:55) i.e. to deny the blessings He bestowed on them as He relieved them from distress and affliction, but the Almighty threatened them saying: "Then enjoy (your brief day), but soon will you know (your folly)."

"and they (even) assign to things they have no knowledge of …" (Qur'an 16:56) i.e. things to which they do not know any right due or which can neither harm nor benefit them "a portion out of that which We have bestowed for their sustenance!" including money, crops, and cattle which they have allocated to their idols. The same meaning is conveyed in another verse of the Holy Quran as the Almighty said: ("They said (out of their own fancies): This is for Allah, and this is for our partners …"). Now, there is transition from the third person to the second person as Allah said: "By Allah, you shall certainly be called to account …" on the Day of Judgment "for the false inventions you made" in the earthly world.

"and they ascribe girls to Allah, glory be to Him (and He is far above what they ascribe to Him …)" (Qur'an 16:57) The pronoun they here refers to the two tribes of Khuzāʿah and Kināna who said: "The angels are Allah's daughters." "and to themselves what they desire." i.e. the boys. The Arabic relative pronoun mā can be parsed in two different ways; either to be in nominative case, being the subject of a nominal clause, which means that they ascribe girls to Allah and to themselves boys, or to be in the accusative case, being conjoined to the word banāt translated girls, which means that they ascribe girls to Allah and ascribe to themselves boys that that desire.

"When news is brought to one of them of a female newborn, his face darkens …) (Qur'an 16:58) because of hatred "while he is filled with inward grief" and depression.

"With shame does he hide himself from his people" (Qur'an 16:59) because he feels sad and disgraced, then he thinks whether to "retain it" The Arabic object pronoun equivalent to the English it is used in the masculine form ʾayumsikuhū instead of the feminine ʾayumsikuhā because it refers to the relative pronoun mā "on (sufferance and) contempt or to "bury it ..." to hide it "in the dust …" with his own hands.

Qatādah said: That is because Muḍar and Tamīm used to bury newborn girls alive for fear of poverty for them, as well as fear of being sought by the incompetent people.

When Ṣaʿṣaʿah, the uncle of al-Farazdaq, sensed something like that, he sent camels to the father of the newborn girl so as to keep it alive. About this, al-Farazdaq proudly rhymed the following verse:

Blind is the one who prevents the arrivals,

And revives the orphan without being repaid.

"Ah! What an evil (choice) they decide on!" as they ascribe girls to Allah and to themselves boys. The same meaning is contained in another verse as Allah said: ("What! For you boys and for Him girls? Behold, such would be indeed a division most unfair.")

"To those who believe not in the Hereafter …" (Qur'an 16:60) i.e. those who ascribe girls to Allah, "is the similitude of evil …", that is, the bad character of them as they though in need of children they hate girls and kill them out of fear of poverty and admitting themselves to be miser, as the Messenger of Allah (P.B.U.H) said: **"The greatest of the major sins is to make a rival to Allah though it is He Who created you, then to kill your little child for fear (that he will eat) with you, then to commit adultery with the wife of your neighbor."** "but to Allah is attached the sublime attribute" the highest attribute, that is, declaring the oneness and showing devotion in worshiping Him.

Ibn ʿAbbās (May Allah be pleased with him and his father) said that the similitude of evil is the Fire, but the highest attribute is testifying that there is no god but Allah "for He is the Exalted in Power, the Wise." (1)

(1) It was not found at Ibn Abbas, but Aṭ-Ṭabary narrated it, on the authority of Qutādah, in the book: "Jami' Al-baīān [literally: the manifest collector] 14/125.

"If Allah were to call people to account for their wrong doing …" (Qur'an 16:61) and expedite punishment for their disbelief and disobedience "He would not leave on it …" on the surface of the Earth "a single living creature. But He gives them respite …" gives them plenty of time, for He is the most forbearing "for a stated term …" when their lives end "When their term expires, they would neither be able to delay …" the end "even for a single hour, nor to anticipate it (for a single hour)" nor die before their term.

ʿAbdullah Ibn Masʿūd (May Allah be pleased with him) said: "If the whole creatures were to be punished for the sins of the sinners, the torment would have afflicted all creatures, even the scarab in its hole, and the rain would have been withheld from the sky, but Allah takes forgiveness and grace as He said: ("and He forgives (the sinners) for many sins") (1)

"They assign to Allah that which they dislike…" (Qur'an 16:62) (for themselves) means: daughters ", and their tongues assert", their tongues tell lies "the falsehood(lies) that the better things will be theirs." "anna", "that" is an accusative instead of lying, has fateḥa as it is illustration to the word "Al Kazib", which refers to lies, Ibn Abbas and Al-Ḥasan recited it as "Al kuzubu" with ḍammah above all its letters, and its plural form is "kuzūb"; similarly to "rassul" "russul", "ṣabur" "ṣubur" and "shakur" "shukur". "that the better things will be theirs." means: boys.

they assign to God what they hate for themselves of girls, and they claim that they will have the boys, Yamman said: "the better things" refers to Heaven and good end (If Prophet Muhammad was honest in his talking about the Resurrection)

"No doubt(indeed)" "La Jaram" means: verily, and true according to Ibn Abbas (May Allah be pleased with both of them). "for them is the Fire," in the Hereafter, "and they will be the first to be hastened on into it, and left there

(1) It was narrated by Al-Qurṭuby in (The collector of Qur'an rules) 10/120, it was said about Abdullah (May Allah be pleased with him) that he said: "the scarab was almost tortured in its hole for the sin of the son of Adam, then he recited: "And if Allah had punished the people for what they had earned, He would not leave on earth a single living creature", "the interpretation of the great Qur'an" by Ibn Abī Ḥātim 7/2278 (12551). And it was also narrated by Aṭ-Ṭabary like that: "The sin of the son of Adam would almost kill the scarab in his hole" "Jami' Al-baīān [literally: the manifest collector] 14/126.

neglected." means: they will be forgotten in Fire according to Ibn Abbas' saying, [1] while Sa'īd Ibn Jubaīr [2] interpreted it as locked out", Muqātil said : "left behind" and Qutadah said [3]: "in a hurry to Hell"

Nāfe' recited it as: "mūfritūn" with "kasrah" under the letter "ra'" to mean: "excessive", and ʾAbū Ja'far recited it with stressed "ra'" to mean: to miss and lose the commands of Allah.

"By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad)" (Qur'an 16:63) just as We have sent you to this nation ", but Shaitân (Satan) made their deeds fair-seeming to them." Their evil deeds, which they used to do, " So he (Satan) is their Waleī (helper) today" (i.e. in this world), Satan is their supporter, helper and comrade "and theirs will be a painful torment." in the Hereafter.

"And We have not sent down the Book (the Qur'an) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ,..."(Qur'an 16:64) on religious affairs and rulings "and (as) a guidance and a mercy for a folk who believe." There is a conjunction "and" between guidance and mercy, and the metaphor of speech is: "And we didn't send down the Book (Qur'an) to you except as a clarification to people, guidance and mercy for Believers."

"And Allah sends down water (rain) from the sky, then He revives the earth there with after its death..." (Qur'an 16:65) after being dry and barren, " Verily, in this is a sign (clear proof) for people who listen (obey Allah)." The hearing of the hearts, not the hearing of the ears.

"And verily! In the cattle, there is a lesson (example) for you. We give you to drink…" (Qur'an 16:66) Shabīh, Ibn ʿAmīr, ʿAassīm and ʿAbī Bakr recited it with fateḥa above "noon" letter, to be "Nussqīkum". While, other reciters and Abu ʿObeīd recited it with "ḍammah" upon the letter "noon" to be

(1) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/127, and Ibn Abī Ḥātim narrated it in "the interpretation of the great Qur'an" 7/2288 (`2555), like that: "they are left in Hellfire and forgotten therein forever.

(2) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/129, see Ibn Abī Ḥātim's "the interpretation of the great Qur'an" 7/2288 (12556).

(3) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/127-129.

recited as “Nassqīkum”; as it is a permanent drink. Al-Kassa’y said: “Arabs say: “ ‘Assqītuh” water and milk, which means: I always give him water and milk; It is a permanent action, while when they omit the “’A” letter from the beginning of the word to be “Saqīnah” which means: We gave him water , but it is not a habit. “of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.”

Others said they are two linguistic meanings, similarly to Lubaīd’s saying about Saḥāb:

I watered my people, the children of glory,

And quenched their thirst, bringing blissful tale.

Through valleys and tribes, my blessings flowed,

Like the crescent moon, their spirits hailed.

“of that which is in their bellies,” , it is said “its bellies” “buttūha”; “ha” refers to singular; though He mentioned cattle before it which is a plural noun.Al Far’a said: “grammarians used to say: blessings and cattle are one thing, because they are all plurals, so he returned the words in his saying (from what is in their stomachs). and he cites for his saying that the refutation of some Bedouins:

If you see stars in the lion›s domain,

His forehead shines, a majestic reign.

With the howl of Suhail, the wilderness spoils,

And the milk of the camel turns cold in its toils.

‘Abū ‘Obeida and ‘Al’Akhfash said: The word “an-na’am” or “cattle” takes the form of male or female; if the word comes in the female form, it refers to plural,and when it comes in the male form, this refers to grammatical reason, a poet wrote about the masculine form of “Ne’am” :

A year's worth of blessings you consume,

A people fertilize it, yet neglect its bloom.

Its guardians sleep, its fate they assume,

But its captors, the vultures, they don't entomb.

Al-kasa’ī said: “It refers to “Ma” means “which”, to refer to what inside the stomachs of this cattle; He wanted the stomachs, likewise; Allah’s verses:

“When he saw the sun rising up, he said: "This is my lord” , the Arabic name of reference is masculine, while the sun is feminine.Also, His saying: “"But verily! I am going to send him a present” the word “present” in Arabic is feminine, but the next verse refers to it in the masculine reference “Ja’a” : “So when he came to Sulaiman (Solomon)”, and He did not say “when she came”

Indeed, chivalry and generosity entail

A grave marked by a noble passing on the clear trail.

Other poet said:

Affra' is closer to people with affection,

But turns away from those who show hesitation.

- The poet refers to his beloved with the masculine pronoun.

An other poet said:

For people are people, and lands may hold envy,

But Umm Ammar stands true, a companion in harmony.

Al Mū’arij said: “The metaphor refers to the part and section, as if He said: “We give you drink from which of the cattle was in its stomachs, and he says: It has milk in its stomach, meaning that it is given to drink from any of them that have milk, and that is because they do not have milk, but it is given to drink from those with milk.

“from between excretions”, excretions or excrement, when it comes out, it is no more called excretions, “and blood, pure milk;”pure milk wasn’t affected by excretions nor blood, though running between them, “palatable to the drinkers.”so that it passes through the throats easily and smoothly, and the drinker feels delicious and comfortable.

Ibn Abbas (May Allah be pleased with both of them) said: “The beast eats fodder, and if it settles in its rumen, it cooks [1] it, so that below it is dung, the middle is milk, and the top is blood. Then the liver distributes them; blood runs in veins, milk runs in udder, while the chyme remains in its place.”

«From the fruits of date palms and grapes …" (Qur’an 16:67), that is, you have also a lesson (example) in what we water you and provide for you from

(1) Ibn Al-Jawzy narrated it in this form in the book: “Zad Al-masīr” [Literally: the provision for walk] 4/464.

the fruits of date palms and grapes what "you drive from it" the metaphor in His words "from it" refers to "what" which is omitted "strong drink and a good provision "

Some commentators said: strong drink means (wine) and the good provision is vinegar, date molasses, dates and raisins , they said that before forbiddance of wine and the same opinion adopted by Ibn Masʿūd, Ibn ʿUmar, Saʿīd Ibn Jubayr, ʾAbū Razīn, Ibrāhīm, Al- Ḥasan, Mujāhid, ʿAbdu ar-Rahmān Ibn ʾAbi Laylā and Al-Kalbiyy, and it is the narration of ʿAmr Ibn Sufyān Al-Basriyy on the authority of Ibn ʿAbbās (May Allah be pleased with him and his father) said that Drunkenness is what is forbidden from their fruits and good provision is what is permissible from their fruits while Qatādah said that strong drink is the wine that non-Arab drunk. As for the good provision, it is that what you ferment from grapes, what you turned into vinegar and what you eat .and he said this verse (Ayah) was revealed and alcohol was not forbidden at that time, but its prohibition was revealed after that in Surat Al-Ma'idah.

Al-Shaabi said [(1)]: strong drink is what you drink and good provision is what you eat. Al-ʿAwfi narrated on the authority of Ibn ʿAbbas, may Allah be pleased with them, that Habasha people (Ethiopians) called vinegar strong drink, and some of them said; strong drink is

Wine and intoxicant, which is the infusion of dates and raisins if they are fermented and what is stewed and become sour from juice. It is the opinion of aḍ-Ḍaḥḥāk and ash-Sha'bi according to the narration of Mujalid and Abu Rouq, and the words of al-Nakha'i and the narration of al-Walabi on the authority of Ibn Abbas, may Allah be pleased with them, and it was said: It is the Date molasses.

He said (PBUH) (Hadith)"wine is what is derived from grapes, strong drink is what derived from dates, honey wine (Betaa) is what derived from

(1) Aṭ-Ṭabary narrated it to Abī Rawq saying: I asked Ash-sha'by: "what do you take sugar from?" He said: They were making it of the rum and vinegar, I said: and the good livelihoo? He said: they used to make it of the dates and raisin" In other words he said: "Sugar, raisin and good livelihood". (Jami' Al-Baiān) [Literally: the collector of manifest] 14/137-138.

honey, Mezar and Ghobiraa is what is derived from wheat and I forbid you against all strong drinks ."(Hadith) [1]

Abu Ubaidah said: intoxications is from the taste ,it is said that: This intoxications is for you which means taste, and he chanted saying that:

I made the flaws of the noble ones sweet,

Turning their imperfections into a treat.

"Verily, therein is indeed a sign for people who have wisdom"

"Your Lord inspired the bees" (Qur'an 16:68) means He inspired them that to understand .the bees means honey wasps and singular is a bee . "Take you habitations in the mountains and in the trees and in what they erect." What they build ,Ibn Zaid said: it is vines.

"Then, eat of all fruits" (Qur'an 16:69) The meaning of (all) is not general as His words ("and she has been given abundance of all good things"), ("destroying everything by the command of its Lord")

"and follow the ways of your Lord made easy», that is, follow/enter the ways of your lord.

Some commentators said « dhululan « is a description for the way and it is said:it is paved for the bees Mujāhid said: It is not difficult for her to follow the same way it headed before .

Others commentators said: is a description for bees,) Qatādah [2] and others said: obedient, submissive, by subjugation.

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(1) 'Abdel Ar-Razāq narrated it typically, on the authority of 'Ibrahīm Ibn Abī Yaḥīa, on the authority of Rabi'ah, on the authority of 'Aṭā', on the authority of Ibn Al-Musaīb, who said: Prophet Muḥammad (Pbuh) said: "the wine is made of grapes, the sugar is from dates, ale is from corn, the rowan comes from wheat, and the honey wine is made of honey. And that every intoxicant is forbidden , cheat and deceit are in Hellfire, and selling should be based on mutual consent" 9/234, the chapter of the shapes and names of alcohol (17054), and in the chapter (17051), on the authority of 'Omar Ibn Al-Khaṭāb, who said: " there were five drinks from wheat, barely, raisin, dates and honey that is imbuted with the mind", that was stated in Al-Bukhārī's book, the chapter of the drinks, the chapter of wine from grapes (5581).

(2) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān [literally: the manifest collector] 4/140, and l-Baghawy mentioned it in the book: "Ma'ālim At-tanzīl" [Literally: the signs of revelation] 5/29.

“There comes forth from their bellies, a drink of varying colour” white, red and yellow.» wherein is healing for men»

It is narrated that a man came to the Prophet, (P.B.U.H)! and said: My brother has a stomachache, so the prophet (P.B.U.H) said: ((Give him honey to drink)) So, the man went and then came back and said: I gave him a drink, but it did not avail him anything, so he said, (P.B.U.H)!: ((Go and give him honey))... Then he came back and said He said (P.B.U.H): ((Allah has spoken the truth, and your brother's belly has lied)) so he gave him a drink and he was cured, as if he untethered. (1)

Abdullah bin Hamid Al-Wazzan told us, he said: Makki bin Abdan told us, he said: Abd al-Rahman bin Bishr told us, he said: Yahīᾱ bin Saeed told us, on the authority of Shu’bah, on the authority of Abi Al-Mutawakkil, on the authority of Abi Saeed Al-Khudri (2), may Allah be pleased with him.

Mujāhid said(3): "wherein is healing for men" It means in the Qur’an, and the first opinion is more correct and more appropriate to the apparent meaning of The Book.

Abu Alḥassan Muḥammad Ibn Al-Qāsim Al-Faqih told me, he said: Abu Abdullah Muhammad bin Yazid Al-Adl told us, he said: Alḥassan Ibn Sufyan told us, he said: Abu Bakr bin Abi Shaybah told us, he said: Waki’ told us, on the authority of Sufyan, on the authority of Abi Al-Ahwas, on the authority of Abdullah, may Allah be pleased with him, on his authority, said: Honey is a healing for every disease, and the Qur’an is a healing for what is in the breasts. (4)

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(1) Al-Bukhārī narrated it in the book (Medicine), chapter “honey medication” (5684), and Imam Muslim mentioned it in his book(As-Salām) [Literally: the peace], the chapter: Medication by drinking honey (2217), on the authority of Abī Al-Mutwakil.

(2) The assessment of the reliability of the chain of transmitters:the narrators are reliable, except Shiekh Al-Muṣanif, who was not mentioned in invalidation and rectication.

(3) Aṭ-Ṭabary narrated it in the book: “Jami’ Al-baīān [literally: the manifest collector] 14/140.

(4) The assessment of the reliability of the chain of transmitters:One of its narrators is Shieh Al-Muṣanif and the his Shiekh, both of them were not mentioned in invalidation and rectication, Sufian, and Abī Isac As-Sbe’ī.
Sources:Aṭ-Ṭabary narrated it in the book: “Jami’ Al-baīān [literally: the manifest collector]14/141, and Shieh Al-Muṣanif’ narration was mentioned in Al-Baghawy’s book “Ma’ālim At-Tanzīl” [literally: the signs of revelation] 5/30.

with his chain of transmission on the authority of Abu Bakr, he said: Abu Muawiyah told us on the authority of Al-A'mash, on the authority of Khaithama, on the authority of Al-Aswad, he said: Abdullah, may Allah be pleased with him, said: "You should take the two that bring healing: Honey and the Qur'an."{Hadith}.(1)

"Verily in this is a Sign for those who give thought" it means may they consider.

"Allah has created you, then He causes you to die" (Qur'an 16:70) boys, young men, or old men." and of you is he who is brought back to the worst part of life," means to the vilest state of life .it is said :the man is vile means :Deviated , ie: corruption, wickedness : Ibn Abbas, may Allah be pleased with them both, said: It means to the decline of life, and Muqātil said: It means old age, and Ibn Zaid said: senility, and Qatādah said: The feeble age is ninety years. (2)

Al-Asbagh bin Nabatah (3) narrated on the authority of Ali, may Allah be pleased with him, who said: The worst part of life is seventy-five years.

Almighty said "So that after having knowledge he does not know anything" In order not to make sense after his first sensibility. "Surely, Allah is all-knower and all- Powerful." having similarities with Surat Al hajj (the pilgrimage)

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(1) [1653] The verdict of Isnad (the chain of narrators]: Its narrators are reliable trustworthy.
Sources: Al-Ḥakim narrated it in (Al-Mustadrik), the book of medicine 4/223 (7437), and he said: This isnad (Chain of narrators) is authentic, Az-Zahaby said: according to Muslim, they did not narrate it as Waki' discontinued it, on the authority of Susiān, the isnad of the Ḥadith is evelated and the chain of narrator contains Abī Isḥaq, so the discontinued is authentic.

(2) the rightest saying of them is: Prophet Muḥammad's saying: "Allah excuses and grants forgiveness to a person until he attains the age of sixty years", which was narrated by Abī Huraīrah as an elevated tradition in the book:
"Araqaq", the chapter of "whoever reaches the age of sixty"(6419), and also his saying: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that.", which was narrated by At-Tirmidhī, Abī Huraīrah, Abu Yal'ī and Anas (may Allah be pleased with him).

(3) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baiān [literally: the manifest collector] 14/142, and Al-Ḥafiz Ibn Ḥajar said: "Aṣbagh Ibn At-tamimy Al-Ḥanzaly Al-Kūfy, who was known as "Aba Al-Qasim", was discarded and accused of rejection, in the book "Taqrīb At-Tahzīb" (541).

“And Allah has preferred some of you above others in wealth and properties. Then, those who are preferred” (Qur’an 16:71) means: in wealth (provision) “will by no means hand over their wealth and properties to those (slaves) who under their slavery” {Quran}it means: on the slaves they possess and make them on equal footing with them, in this regard Almighty said “they would be equal to them therein” it means they reject to be equal to their slaves in what Allah has provided to them “equal ” means: they have made my slaves my partners in my kingdom and my authority, Allah set this example to make a very good argument against the disbelievers

Qatādah, may God have mercy on him said that: this example was given by Allah : Is there anyone among you who allows a slave to be a partner (share) in

his wife, his bed, and his money?

Do you make equality between Allah The Creator and His creation?

If you do not accept this for yourself, then Allah, The Mighty is glorified and far above equality .

Ibn Abbas, may Allah be pleased with them, said [(1)]: This verse was revealed when the Christians of Najran said Christ is the son of Allah

Declared that the master does not allow his servant to share him wealth until they are legally partners, then I wonder how do apply it on me and reject to adopt it? The same thing in Surat Ar-rum (the romans) “He gives you an example from yourselves,” {Quran Ar-rum 28} then, Almighty said “do they deny the favour of Allah”

That’s to say : they associate others with Allah. Asim recited the narration of Abu Bakr with the (Ta’a.) instead of the (ya’a) to His words “And Allah created you” “And Allah has favored some of you”

(1) {Al-Qurṭuby mentioned it without Isnad saying: “on the authority of Ibn Abas(May Allah be pleased wiyh both of them) who said: “This verse revealed about Nazarenes of Najran after their claim that “Isa” (Jesus) is the son of Allah, so Allah the Almighty said to them: “ But those who were favored would not hand over their provision to those whom their right hands possess”.

And the rest recited the word with (ya'a) due to His words» they would be equal to them therein" Abu Ubaid and Abu Hatem adopted the last recitation(this opinion) for it is more closer to the context.

"Allah has made for you" (Qur'an 16:72) it means: created for you .» from yourselves» it means :the women, because Allah created Adam's wife (peace be upon them both) from the rib of Adam.» and has made for you from your mates sons and grandchildren « Ibn Masoud, Al-Nakha'i, Ibn Jubair and Abu Al-Duha said: They are the sons- in-law, and the sisters of a man over his daughters. (1)

Shu'bah narrated on the authority of Asim bin Bahdalah, he said: I heard Zir bin Habish ,who was a man had lived through the pre-Islam era, he said when I was with Abdullah, may God be pleased with him during his recitation The Holy Quran and when he recited this verse he asked me do you know what's meant by the grandsons? I replied: the people who serve him in weal and woe however he said No, they are the two sisters (2) , and this is the narration of Al-Walbi on the authority of Ibn Abbas, may God be pleased with them, and Ikrimah, Alḥassan and Al-Dahhak said: They are the servants. Mujāhid and Abu Malik said: They are the assistants and supporters (the followers) ,and it is the narration of Abu Jamrah, on the authority of Ibn Abbas, may Allah be pleased with them both, who said: whoever helped you, he became your grandson, then he told me; Did you hear what the poet said?

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(1) Aṭ-Ṭabary narrated it, on the authority of Sfiān,on the authority of 'Āṣim Ibn Bahdalah, on the athority of Zir Ibn Ḥabish, on the authority of Ibn Mas'ūd (may Allah be pleased with him), who said: the grandchildren of their girls, and this was also the narration of 'Ibrahīm An-Nakh'y, Sa'ī Ibn Jubaīr and Abī Aḍ-Ḍuḥa. And on the authority of 'Abdullah Ibn Mas'ūd (May Allah be pleased with him), who said: They are the sons or brothers-in-law. (Jami' Al-baiān) 1143-144.

(2) The verdict on the isnad (the chain of narrators): on of its narrators is 'Āṣim Ibn Bahdalah, who had delusions.
Sources:
Aṭ-Ṭabary narrated it according to 'Āṣim's narration, on the authority of Zar, who said: " 'Abdullah Ibn Mas'ūd said to me: "O Zar, who are the guardian (ḥafazah)?" He said: "I replied: They are the man's grandchildren from the son of his son" Abdullah replied: "No, they are the the sons-in-law (the grandchildren of his daughters). (Jami' Al-baiān) 14-144.

The children gathered around him, surrendering,

With their hands, they embrace the beauty's veiling.

Ataa said: They are the children of the man who help, support, and serve him.

Qatādah said: they are your sons who help you with work and serve you.

Muqātil and al-Kalbi said: they are the young sons, the grandchildren, the older children who help him in his work.

Mujāhid and Saeed bin Jubair narrated on the authority of Ibn Abbas, may Allah be pleased with them: that they are the offspring. (1)

Ibn Zaid said: They are the children of the woman from the first husband, it is the narration of Al-Awfi (2) on the authority of Ibn Abbas, may Allah be pleased with them said: The sons of the man's wife not belonged to him.

Al-Qutaibi said: The origin of the word (hafad) is awareness of walking and speeding up, everyone who hastened to serve and work is called soccer (hafed) and the plural is soccers (hafadah) as we say in Witr supplication:(to you (Allah)we seek and hasten) (3) that's means we hasten to pledge obedience and Ibn Jarir chanted for Al ra'ee saying:

I entrusted her anonymous beauty to a Yemeni camel,

As the young ones gathered, adorning her with henna's emblem.

and has provided for you from the good things», Ibn Abbas, may Allah be pleased with them, said: it means they believe in the idols,» and in the favor of Allah they disbelieve? That's means monotheism and it was said: falsehood, the devil (Iblis) commanded them to forbid bahirah , sa'ibah , wasilah and ham (categories of particular camels which were dedicated to the idols and set

(1) Aṭ-Ṭabary narrated it, on the authority of Ibn Abbas, on the authority of Mujāhid and Sa'ī Ibn Jubaīr in the book: (Jami' Al-baīān) 14/146.

(2) Aṭ-Ṭabary narrated it in the book: "Jami' Al-baīān" 14/146, and Ibn Abī Ḥātim in his (interpretation) 7/2292 (12588).

(3) Al-Baihaqy narrated it in the book: (As-sunan Al-Kubrah) 2/210 as an elevated tradition, then he said: 'Omar Ibn Al-Khaṭāb (May Allah be pleased with him), who said: It is an elevated and authentic tradition (Ḥadith), and most of this narrations are in Al-Fajr prayer not in the Witr prayer.

free to pasture, liberated from the service of man.) and they disbelieve in the grace of Allah, what God has made lawful for them.

" and they worship besides Allah that which does not possess for them [the power of] provision from the heavens" (Qur'an 16:73) it means the rain," the earth" it means the plant" at all" Al-Akhfash said: It is a substitute for provision, and it is in the sense of They do not possess anything of provision, little or much.

Al-Farra' said(shaya'a) grammatically is subjunctive as the same case in His words ("Have We not made the earth a container of the living and the dead?") namely it is spacious enough for the living and the dead, that's similar to His words ("Or feeding on a day of severe hunger.an orphan near of kin") "they are unable." It means they can do nothing

"So put not forward similitudes for Allah" (Qur'an 16:74) (as there is nothing similar to Him, nor He resembles anything That is: similarities and Counterparts, so you resemble him with his creation and you associate partners with Him, He is The One and no equivalent to Him. "Truly! Allah knows "it means Allah knows that all the examples you gave of associating partners with Him are groundless. " and you know not." Means: You cannot distinguish between right and false, Then Allah Almighty set an example for the believer and the unbeliever saying in His words

"Allah puts forward the example of (two men - a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort" (Qur'an 16:75) This is like the disbeliever that Allah Almighty bestowed him money, and he did not provide any good from it, and he did not do any Pious deeds.» and (the other), a man (believer) on whom We have bestowed a good provision from Us « This is like a believer who was granted money by Allah Almighty, so he spent it in obedience to Allah and spent it in what pleases Allah, secretly and openly so, Allah rewarded him eternal bliss in paradise.

His words "Can they be equal?" the dual case is used here instead of the plural because it is syntactically correct and the closest in meaning as the word (who) is a vague name suitable for one, two, plural, masculine and feminine also His words "And they worship others besides Allah - such as do not and cannot own any provision" then Allah said they can't use the

plural case for a reason ,the meaning of the verse is (Is this miserly poor and generous rich equal?

Likewise, the disobedient disbeliever who opposes the command of Allah The Almighty and the believer who obeys Him are not equal, It was narrated on the authority of Ibn Jareh[1], on the authority of Ataa, who said the verse "a slave who is under the possession of his master" refers to Abu Jahl bin Hisham and His words" a man (believer) on whom We have bestowed a good provision from Us" refers to Abu Bakr, may Allah be pleased with him, then Allah said "All the praises and thanks are to Allâh. Nay! (But) most of them know not."

Allah Almighty says: The matter is not as they do, nor is the saying as they say for the idols do not have power or a favor, so they should be praised for it, but the complete and sincere praise is for Allah because He is the Beneficent (Creator and Sustainer) but most of disbelievers do not know that fact, then another example for Himself and the idols, so the Exalted Allah said:

"Allah sets (another) example of two men, one of them dumb …" (Qur'an 16:76) that means a sponger, plague and burden ,His words « on his master « that means his cousin and the people of his guardianship, His words « whichever way he directs him « that means to send him ,His words « he brings no good « means he does not know and does not understand what is said to him and does not understand .

Ibn Masoud, may God be pleased with him, and Mujāhid read as follows :"yuwajihu" he is like an idol that does not hear, speak, or comprehend, a burden on his master need to carry him, wear him, and serve him. His words "Is such a man equal to one (believer in the Islamic Monotheism) who commands justice" it means Allah the Almighty has the power to create people like you command monotheism not your idol "and is himself on the Straight Path"

(1) I did not find the one who narrated this narration except Aba Ḥaiān who mentioned it saying: Al-Ḥūfy said: "(who), here, is a cojunction that should refer to persons who are not different from each other, but it was narrated that it refers to ʿOthmān Ibn ʿAfān (May Allah be pleased with him) and his servant, or to ʿAbū Bakr Aṣ-ṣediq (May Allah be pleased with him) and Abū Jahl, so this isnad is not authentic or correct, (Al-Baḥr Al-Muḥiṭ) by Abī Ḥaiān) 5/519.

It was said: he is the Messenger of Allah, may Allah's prayers and peace be upon him, who enjoins justice and is on a straight path. [1]

Al-Kalbi said: he guides you to a straight path. Others said: both examples are for the believer and the unbeliever, and it is Atiyyah's narration [2] on the authority of Ibn Abbas, may Allah be pleased with them. Ibrahim narrated (on the authority of Ikrimah on the authority of Ya'la) Ibn Muniya on the authority of Ibn Abbas, may Allah be pleased with them both, said: This verse was revealed about Othman bin Affan, may Allah be pleased with him and his slave that Othman, may Allah be pleased with him, used to spend on him and provide him with provision but he hated Islam and forbade Othman from charity and prevented him from spending.

Muqātil said[3]: It was revealed about Hisham bin Amr bin Al-Harith bin Rabia Al-Qurashi who was a man of little goodness (niggard) and was hostile to the Messenger of Allah, may God bless him and grant him peace.

Ataa said: Al abkam Ubayy bin Khalaf the verse "who commands justice" refers to Hamzah, Othman bin Affan, and Othman bin Mazoon, may Allah be pleased with them.

"To Allah belongs the Unseen of the heavens and the earth" (Qur'an 16:77) refers to readiness and nearness of the Hour of Judgment. His Words "is not but as a twinkling of the eye" it means; Before you could blink as Allah said ("Be !- - and it is").

His words» or even nearer" means ; It is even closer. His words « Truly! Allâh is Able to do all things. «the verse was revealed about the disbelievers who in a mockery way hasten to seek the Hour (Time of the Day of Resurrection)

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(1) Abū Aṭ-Ṭaib Al-Qnujy stated this saying as: "qila" [Literally: It was said]: and the one who commands justice is Prophet Muḥammad (Pbuh), while the dumb is Abū Jahl. It was said that the dumb is 'Ubaī Ibn Khalaf, and the commander of justice is Ḥamzah and 'Othmān Ibn Maz'ūn, while Ibn Abbas said: "This verse was reveled in 'Othmān Ibn 'Afān, who used to do charity and guarantee a man, who distracted him from charity and doing.(Fatḥ Al-Baiān fi maqāṣid Al-Qur'an)7/287.

(2) Aṭ-Ṭabary narrated it, on the authority of Ibn Abbas, in the book:(Jami' Al-baiān) 14/150-151, and Abī Ḥātim in (The interpretation of the great Qu'an)7/2293 (12603)

(3) Ibn Al-Jawzy said,(in (Zad Al-Masīr) [Literally: the provision for walk] 4/472: "The servant is Abū AlJawzā', and his master is Hishām Ibn 'Amr, on the authority of Ibn Abbas.

«Allâh has brought you out from the wombs of your mothers …» (Qur'an 16:78) Hamza recited in his diacritical mark as follows (imehatekom), Al-Kisa'i recited (imhatekom) whereas the rest recited the word as follows (omahatekom).

The origin of (OMAHAT) is (Omat)and the sound (ha'a) is added for emphasis as they add the sound (ha'a) in the word (ahraqa) and the origin is (araqa) that means spill water.

His words «you know nothing «means That's perfect speech, then he said "And He gave you hearing, sight, and hearts that you might give thanks (to Allâh) «because Allah Almighty gave His servants hearing, sight, and hearts before they were came out from their mothers' wombs, but He the only who gave them knowledge after He brought them out from it.

«Do they not see» (Qur'an 16:79) Yahya bin Wathab, Al-Amash, Ibn Amer, Hamza, Khalaf, and Ya`qub recited it with the Ta', (tarawo)and the others recited with the Ya'.(yarawo) and this opinion was was chosen by Abu Ubaid for it matches with the previous context .His words « the birds held (flying) «it means utilized, His words « in the midst of the sky «it means in the air between earth and sky,» None holds them « refers to the air « but Allah [none gave them the ability to fly but Allah]. Verily, in this are clear Ayât (proofs and signs) for people who believe (in the Oneness of Allâh) «

«And Allâh has made for you in your homes»(Qur'an 16:80) It means homes that were built from stones and mud «an abode» refers to accommodation (where you live), Al farra' said (as-sakan) with fatha on (letter kaf) means home but (as-sakan) with consonant (kaf) means the inhabitants,» and made for you out of the hides of the cattle (it means) hiding places ,domes and leather mats, etc) «which you find so light (and handy) when you travel" it means in your travel and on departure «and when you stay (in your travels)» it means In your country, do not burden you in the two cases, and the reciters have different recitation in the word "za'anekom" that means your travel .

The Kufians (and the people of the Levant) recited it with apocopate (Jazm al-Ayn)while the rest recited it with diacritic on (Al -Ayn), and Abu Ubaid and Abu Hatim supported this opinion because it is the best and most effective of the two languages.» and of their wool, fur «refers to the wool of the cattle and the fur of the camels « and hair «refers to the goat hair and all Metaphors

refer to the cattle « furnishings Ibn Abbas, may God be pleased with them, said(money) but Mujāhid said(Furniture) while Hamid bin Abdul Rahman said(garments), Al-Qutaybi said: Furniture is more comprehensive than camels, sheep, slaves and belongings, Others said: It is the belongings of the house, such as furnishings, clothing, and etc. Abu Zayd said: singular of the furniture is a piece of furniture, Al-Khalil said: Its origin is from abundance and gathering of some belongings to others until it increases and from that, it was said: abundant hair that means thick hair and if the hair of someone is abundant, it becomes thick and rolled, Imru' al-Qais said:

Like the leaning palm tree's branches, gracefully adorned,

It stands as a well-furnished dwelling, all adorned.

And Muhammad bin Numayr Al Thaqafi said (in Furniture):

The striking beauties dazzled you that day,

With garments of exquisite attire, on full display.

His word «comfort" that they benefit from it.

His word «for awhile» means: death. Moreover, it was said: It means (until it wears out and perishes).

"And Allah has made for you, from that which He has created, shadows" (Qur'an 16:81) to stay in the shade of trees, rooftops and building "and has made for you from the mountains, shelters" "Aknana" means: caverns, grottoes and any accommodation, and its singular form is "Kin" "and has made for you garments" shirts which are made of linen, cotton, silk and woolen "which protect you" to shield you "from the heat" Arab linguists said: "Allah Almighty meant heat and cold; but He mentioned only the heat; as the context indicates the intended meaning, similarly to, Allah's saying: "Truly! Ours it is (to give) guidance" refers to guidance as well as misguidance. "and garments which protect you from your [enemy in] battle." means armors and shields that protect you in battles and wars "Thus does He complete His favor upon you that you might submit [to Him]." that you may submit to Allah and worship Him sincerely.

Abū Nawfal Ibn Abī ʿAqrab narrated that Ibn Abbas(May Allah be pleased with both of them) recited it as "taslamūn" with fatḥa upon the "ta'" and "lam" that's means: to be protected from wounds.

Abū ʿObied said: "It's better to recite it as "tuslimūn"; as Islam blessing from Allah is more superior than the bless of being saved from wounds.

ʿAtta'a Al Kharasany said: "Qur'an was revealed compatibly with people culture; in this verse "and has made for you from the mountains, shelters" ; providing them with plains would be better; but they are in hot mountain environment, "out of their wool, fur and hair, "refers to sheep, camels and goats respectively; as they were in nomadic environment, " And He sends down of the clouds that are (like) mountains wherein is hail," hail and huge clouds is better for mountain people environment than ice, which wasn't known for them.Also in His saying: "and has made for you garments which protect you from heat.."; protection from cold is more important, but they live in hot environment.

"But if they turn away, [O Muhammad] - then only upon you is [responsibility for] to convey(the Message) in a clear notification." (Qur'an 16:82)

"They recognize the Grace of Allah,.." (Qur'an 16:83)Al-Suddī said: " the Grace of Allah refers to Prophet Muḥammad (Pbuh). "yet they deny it..", they deny and refuted Prophethood of Muḥammad .

Mujāhid and Qutādah said: "In this Surah, Allah The Almighty enumerates his blessings for them, but they denied and associated their intercessors [(1)] in their gratitude to Allah for these blessings.

Al-Kalby said: "Prophet Muḥammad(Pbuh) listed Allah's blessings for them, they and they acknowledged that those blessings were given by Allah but after the intercession of their saints and gods.

ʿAwun Ibn ʾAbū ʿAbdullāh said: " It's like the saying of a man: " without that so-and-so, I wouldn't do or gain that thing"

"and most of them are disbelievers" means: the ungrateful.

"And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave…" (Qur'an 16:84) to put forward excuses "nor will they be allowed to

(1) Aṭ-Ṭabary narrated it, on the authority of Mujāhid in (Jami' Al-baiān) 14/158, and Ibn Abī Ḥātim narrated it in the book: (The interpretation of the great Qur'an) 7/2269 (12621).

repent or ask for Allah's Forgiveness" They will not given the chance to to return to the world and repent of their sins.

"And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite." (Qur'an 16:85).

"And when those who associated partners with Allah see…" (Qur'an 16:86) (on the Day of Resurrection) "their (Allah's so-called) partners," their idols "they will say: "Our Lord! These are our partners whom we used to invoke besides you.." they worshiped their idols and deities "But they(the deities) "will throw back their word at them" (and say): "Surely! You indeed are liars!" in naming us as gods;" We never told you to leave Allah aside and pray to us for help.nay, we were utterly unaware of this that you were invoking us.

"And they will offer (their full) submission to Allah (Alone) on that Day,.." (Qur'an 16:87) They will give up lying and know that their false gods are helpless "and their invented false deities [all that they used to invoke besides Allah, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them." they will not argue about them.

"Those who disbelieved and hinder (men) from the Path of Allah, for them We will add torment over the torment…" (Qur'an 16:88) ; because they used to spread corruption [by disobeying Allah themselves, as well as ordering others (mankind) to do so].

[1654] ʿAbdullāh Ibn Ḥamid informed us: " Muḥammad Ibn Ya'qūb related to us: "Al-Ḥasan Ibn ʿAlī Ibn ʿAffān related to us: Jaʿfar Ibn ʿAwun said: " Al-a'mash informed us on the authority of ʿAbdullāh Ibn Murrah that ʿAbdullāh (May Allah be pleased with him) said: " "for them We will add torment over the torment" ; the torment will be scorpions with tusks which are as tall as palms. (1)

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(1) [1654] The assessment of the reliability of the chain of transmission: Sound
The authentication of the Hadith
It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/160, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)(12627).
Zād Al-Masīr (The Travel Supplements) 4/482, and al-Hakim with the wording:
The hands of its fangs are like a palm tree long.

Ibn Abbas (May Allah be pleased with both of them) and Muqātil said: "They are five rivers of fire under the throne, three of which tortured at night and two during the day."

Sa'īd Ibn Jubaīr said: "They will be punished with Snakes like yachts and scorpions like mules, one of them stings and its owner finds its fever for forty autumns".

And it was said: They go out from the heat of the fire to the cold of the roar, so they hasten from the intensity of the roar of fire, seeking help and refuge away from it.

And it was said: They will bear the sins of their followers as in His saying: "They will bear their own burdens, and (other) burdens along with their own"

It was said: They will be tortured "; because they used to spread corruption" by disobeying Allah themselves, as well as ordering others (mankind) to do so.

"And (remember) the Day when We shall raise up from every nation a witness against them from among themselves…" (Qur'an 16:89) The witness is their Prophet; as Allah The Almighty sent to every nation a Messenger among their community "And We shall bring you (O Muḥammad) as a witness against these." To whom you were sent "And We have sent down to you the Book (the Qur'an) as an exposition of everything," such as: order,

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Al-Mustadrak (The Completion)2/387.

This statement is closer and more consistent with the hadith, and Ibn al-Jawzi Cited it and said: The fourth saying - in charity - to worship Allah as if you see Him, narrated by Ataa, from Ibn Abbas.

It was narrated by al-Hakim in al-Mustadrak, 2/356, with his isnaad to 'Aamir who said: Sheteer ibn Shakil and Masruq ibn al-Ajdaa sat down, and one of them said to his companion: Tell what I heard from 'Abd-Allah and I believe you or I talk to you and believe me he said: I heard 'Abdullah (may Allah be pleased with him) say:

I collect a verse in the Qur'an for good and evil in Surat An-Nahl " Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. " He said: certainly

And at the auditory, And Masruq said to him: Ratified.

((Tafsir al-Samaani)) 3/197, and narrated by al-Bukhari in al-Adab al-mufrad(Al-Adab Al-Mufrad The separated book of Manners) (489) longer than this.

termination, Ḥalal, Ḥaram, confines, limits, laws “a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).”

“Indeed, Allah orders justice..” (Qur’an 16:90) Meaning: fairness “and Iḥssan” good conduct with people.

Al_Walbī said on the authority of Ibn Abbas (May Allah be pleased with both of them) : Justice means: monotheism,and Iḥssan(good conduct or doing good) means: performing religious obligations. Zathdān said: “ Justice is to witness that there is no god except Allah, and Iḥssan (doing good) is sincerity in uttering this testimony”.And ‘Atta’ said: “Justice is to disbelieve in any one except Allah, and Iḥssan (doing good) is to worship Allah as if you see Him.

Muqātil said: “Justice is Monotheism, and Iḥssan (doing good) is to forgive and pardon people”. And It was said that Justice is in doings, and Iḥssan (doing good) is in sayings, according to His sayings: “ And say “and speak good to people”

and giving to relatives” ; ties of kinship, “and forbids immorality” meaning every bad doings or sayings, Ibn Abbas (May Allah be pleased with both of them)said: “It’s adultery”. “and Al-Munkar” “and bad conduct” i.e. all that is prohibited by Islamic law, “and Al-Baghy” “oppression” means: arrogance and injustice

Ibn ‘Oīīnah said: “Justice is observance and commitment in private and in public, Iḥssan (doing good) is being better in private than in public and “ Al-Munkar” is to be in public better than in private. “He(Allah) admonishes you, that perhaps you will be reminded.” that you may take heed.

Qutādah said: “Allah Almighty commands His worshipers to follow moral compass, prevents them from bad ethics.

Ibn Mass’ūd (May Allah be pleased with them) said: “This is the Most overarching and comprehensive verse in Qur’an.

[1655] ʾAbū ṣaliḥ Shūʾaib Ibn Muḥammad Al-Baīhaqī informed us: “Mecky Ibn ʻabdān said: ʾAbū Al-ʾAzhar informed us: Rawḥ Ibn ʻObada informed us: On the authority of Abdel Ḥamīd Ibn Behrām, on the authority of Shahr Ibn Ḥawshab who said: “ʾAbū ʿAbdullāh Ibn Abbas (May Allah be pleased with both of them) related to us: “While the Messenger of Allah (Peace be upon him) was sitting in the yard of his house, Uthmān bin Maz’ūn passed, and he grinned to the Messenger of Allah(Pbuh) and the Messenger of Allah(Pbuh) said to him: “Won’t you sit down?”

He said: “Yes.” . So the Messenger of Allah (Pbuh) sat facing him, and while he was speaking to him, the Messenger of Allah fixed his sight at the sky, so he looked for an hour at [the sky], so he began to lower his gaze until he placed it on his right hand on the ground, so the Messenger of Allah shifted to where he set his sight, then he shook his head as if to understand what was being said to him, and Ibn Maz'un was looking. Disappear in the sky. So he approached Uthmān with his first session and said: O Muḥammad, while I was sitting with you? I did not see you doing the same thing you did that morning. Prophet Muḥammad(Pbuh) said: “And what did you see me doing?

He said: I saw you fix your gaze on the sky, then you fixed it where you put it on your right, so you turned to him and left me, then you started shaking your head as if you were trying to understand something that was being said to you. He said: “And did you realize that?” Uthmān said: Yes.

Prophet Muḥammad(Pbuh) said: “The Messenger of Allah came to me while you were sitting.”

Uthmān inquired: “ The Messenger of Allah ? ”

"Yes." Prophet Muḥammad(Pbuh) replied

Uthmān said: What did he tell you?

Prophet Muḥammad(Pbuh) replied : “Indeed, Allah orders justice and Iḥssan and giving to relatives..”

Uthmān said: “That is when faith settled in my heart, and I loved Muḥammad(Pbuh). (1)

(1) [1655] The assessment of the reliability of the chain of transmission
It contains the author’s mentor Mastour, and the month of Ibn Hawshab is full of illusions.

Ḥammād Ibn zaīd narrated on the authority of ʿAyoub, on the authority

The authentication of the Hadith

This hadeeth was narrated by Ibn Abi Hatim in the interpretation of the verse repeated (12633, 12634) and they stated in the second way the update:

Abu al-Nadr told us, Abd al-Hamid told us, a month told us, Abdullah ibn Abbas (may Allah be pleased with them) told me, Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran) by Ibn Abi Hatim 7/2298, and with this isnad Ibn Kathir Cited it from Imam Ahmad, and then he said:

sound

chain of narration for it has sama'a muttassil.

((Interpretation of the Great Qur'an)) by Ibn Kathir 8/345-346, and narrated by al-Bukhari briefly in al-Adab al-mufrad(Al-Adab Al-Mufrad The separated book of Manners) (896) Bab Al-Baghi.

The assessment of the reliability of the chain of transmission:

Its narrators are trustworthyIts narrators are trustworthyin this effect mentioned by al-Baghawi in a comment, and he said:

Ayyub reported that Ikrimah reported that the Prophet ...

Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/39, as well as in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)by al-Qurtubi 10/165, ((Tafsir al-Maraghi)) 14/130, they did not mention in his isnaad Ibn 'Abbas (may Allah be pleased with them).

In the previous reference, al-Tabari attributed this statement to Ibn Zayd, who said:

These people were allies of some people who allied and gave some of them the covenant, and some people came to them and said:

We are more, dearer, and prevented, so break the covenant of these people and return to us, and they did...

Then al-Tabari said it is correct to say that: In this verse, Allah, may He be exalted, commanded His servants to fulfill His covenants that they make upon themselves and forbade them from breaking the oaths after confirming them to others by contracts that are between them with the truth of what Allah does not hate.

Al-Tabari extracted a hadith from mujahid in the same wording.

Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/117.

This saying was attributed to 'Ali (may Allah be pleased with him) as a commentary by a group of commentators, including the following:

Ibn al-Jawzi in ((Zad al-Masir)) 4/488, al-Qurtubi in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)10/174, and Ibn Kathir in ((Tafsir al-Qur'an al-Azeem)) 8/352.

Al-Qurtubi said: It was narrated by al-Hakam from 'Ikrimah and Ibn 'Abbas (may Allah be pleased with him), op. cit.

Narrated by al-Tabari from Mujahid, Qatada and Ibn Zayd in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/171.

In Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)by al-Tabari 14/173.

of ‘Ekrimah, on the authority of Ibn Abbas (May Allah be pleased with

Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 14/173.

Narrated by al-Bukhari in his Saheeh from Anas (may Allah be pleased with him) that the Prophet and Abu Bakr and Umar (may Allah be pleased with them) used to open the prayer with {Praise be to Allah, Lord of the Worlds} The Book of Adhan, the chapter of what he says after takbeer (743), and in Muslim the Book of Prayer, the chapter of the argument of those who said:

Do not speak out in the basmalah (399): Anas (may Allah be pleased with him) reported:

I prayed with the Messenger of Allah, Abu Bakr, ‘Umar and ‘Uthman – may Allah be pleased with them – but I did not hear any of them recite in the name of Allah, the Most Gracious, the Most Merciful.

Narrated by Ibn Hibban in ((Saheeh)) as in ((Ihsan)) mentioned what one seeks refuge in before the beginning of reading in his prayer 5/80 (1780):

Abu Ya’la told us, Abu Khaithama told us:

‘Abd al-Rahman ibn Mahdi told us: Shu’bah told us, from ‘Amr ibn Murra, from ‘Asim al-’Anzi, from Ibn Jubayr ibn Muta’na, from his father who said:

When Allah’s Messenger started reciting his prayers, he said:

((Allah is great three times, and praise be to Allah three times, Glory be to Allah in the morning and the evening. - three times- I seek refuge in Allah from the accursed Satan from his puff and hum and puff))

Amr said: His old puff, his death and his puff of hair.

Abu Dawood said in the Book of Prayer, the chapter on what prayer opens with supplication (764).

Al-Hakim narrated in Al-Mustadrak (The Completion) that Abdullah ibn Mas’ud (may Allah be pleased with him) said:

When the Messenger of Allah entered the prayer, he would say:

((O Allah, I seek refuge in You from the accursed Shaytan and his humming, blowing and breathing))

He said: He was understood, by death, by blowing hair, by breathing pride.

Al-Mustadrak (The Completion)1/325.

Narrated by Imam Abu Dawood in 775, who said: ‘Abd al-Salam ibn Mutahar told us, Ja’far told us from ‘Ali ibn ‘Ali al-Rifa’i from Abu al-Mutawakkil who survived from Abu Sa’id al-Khudri (may Allah be pleased with him) who said:

When the Messenger of Allah rose from the night, he would grow up and then say:

((Glory be to God...There is no deity but you)) and then he says ((There is no deity but Allah)) three times and then says:

((Allahu Akbar)) Three, I seek refuge in Allah the All-Knowing from the accursed Satan from his humming, blowing and puffing, and then reading.

Abu Dawood said, And this hadith they say:

It is from Ali ibn Ali, from Hassan as a messenger, the illusion of Jaafar.

In a way, al-Tirmidhi took him out and said:

both of them) who said: “Prophet Muḥammad(Pbuh) recited to AL-Walīd: “Indeed, Allah orders justice and Iḥssan and giving to relatives..”until the end of the verse, and he said to him: “O son of my brother, repeat!”. And Prophet Muḥammad(Pbuh) repeated the verse.Then AL-Walīd said : “ what a beautiful, well-spoken and articulate verse. Indeed, it is not human speech.”

“ And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation..” (Qur’an 16:91) Emphasis: Tightening and it is the language of the people of Hijaz.While people of NaJd say: affirm, affirmation, “while you have made Allah, over you, a witness.” on fulfilling the covenant “Indeed, Allah knows what you do.”

Scholars differed in whom this verse was revealed-while its ruling is general- Some of them said: “ it was revealed in people who pledged allegiance to Prophet Muḥammad(Pbuh), and Allah ordered them to fulfill their oaths”. While Mujāhid and Qutādah said: “It was revealed in The Jahli alliance.

“And be not like her who undoes the thread which she has spun, after it has become strong,…”(Qur’an 16:92) means: After making it strong, and some linguists said: strong after being woven by one’s energy.

Al-Kalby and Muqātil said: “ The verse refers to a foolish woman from Quraysh was called Raita bint ‘Amr bin Sā’d bin Ka’b bin Zayd Manāt bin Tamim,” and she was nicknamed Ja’ar. And she used to spin yarn from wool, hair, and animal hair,with her maidservants from morning until mid-day, and this was her habit. who used to spin with her maidservants until mid-day, then she commanded them to undo what they had spun and that was her habit.

And “Ankath”: “the rubble, and everything that was undone after the conquest, was lost, whether it was a rope or a yarn.”

“by taking your oaths as a means of deception among yourselves,…” it means: deceit, treason and dishonesty Abi Ubaidah that he said: “Every matter that was incorrect is entered, and everything that is entered, a defect is entered”

Yahya ibn Said was speaking about Ali ibn Ali and Ahmad said:

This hadith is not correct.

((Al-Tirmidhi Mosque)), the chapter on what he says at the opening of the prayer.

"lest a nation should be more numerous" and superior "than another nation."

Mujāhid said: " And that is because they used to make allies, and if they found a people more in number and dearer than them, they broke the oath of those and started new coalition with the more powerful ally , so Allah Almighty prevented them from breaking the covenant. "Allah is testing you with it…" Allah is testing you by ordering you to fulfill the covenant. "And He will certainly make clear to you, on the Day of Resurrection, that wherein you used to differ" in this world.

"And had Allah willed, He could have made you (all) one nation,(of one religion) but He sends astray whom He wills…" (Qur'an 16:93)By failing and forsaking them out of His justice. "and guides whom He wills." by guiding them to the right path out of His grace "But you shall certainly be called to account (questioned about)" On the Day of Resurrection "for what you used to do."

"And make not your oaths(as interference) a means of deception among yourselves,…" (Qur'an 16:94) so you deceive people with them, and they will trust you and find peace in your oaths and become secure, then you break them, "lest a foot should slip after being firmly planted," so you will perish after you were secure.Rather, this is an Arabic parable for every afflicted person after being healthy, or one falls in trouble after safety and security, and (his foot slips) is similar to the poet's words:

You'll be prevented from leading if you were ahead,

And you'll be struck if your feet falter instead.

"and you may have to taste the evil" (punishment in this world) "of having hindered (men) from the Path of Allah" (i.e. Belief in the Oneness of Allâh and His Messenger), "and yours

will be a great torment" (i.e. the Fire of Hell in the Hereafter).

"And do not exchange the covenant of Allah for a small price." (Qur'an 16:95) do not break Allah's covenant; so that you would replace it with a little gain or benefits of this world "Indeed, what is with Allah" of reward for fulfilling Allah's covenants "is best for you, if only you could know." consider the difference between the good of this world and the Hereafter.

Then Allah Almighty illustrates this difference in the next verse:

"Whatever you have will end, but what is with Allah is ever-lasting; and We shall most certainly give to…" (Qur'an 16: 96) "Landjzīan" ends with "noon" letter according to the recitation of Ibn Kathīr, ʾAbū Ja'far, people of Al-Shām and A'āssim, but was recited as "Landzy" ending with "ya'" letter by the rest of reciters "those who are patient" on fulfilling Allah's covenants through thick and thin, in good times as well as bad times "their reward for the best of what they used to do (of goodness)." Allah will reward them on their good deeds and forgiving and overlooking their bad deeds out of His Grace.

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,…" (Qur'an 16: 97) (in this world) What is meant by "good life" ? Scholars differed on it:

Sa'īd Ibn Jubair, 'Atta' and Aḍ-Ḍaḥḥāk, on the authority of Ibn Abbas (May Allah be pleased with both of them), said: It is Ḥalal (legitimate) livelihood.

ʿAlī(May Allah be pleased with him), Al Ḥasan, Zaīd Ibn Wahb Ibn Menbh said, according to 'Ikrima's narration on the authority of Ibn Abbas (May Allah be pleased with both of them): It is contentment.

Muqātil Ibn Ḥaīan said according to 'Obaīd Ibn Sulaīmān's narration: It means living in obedience.

Aḍ-Ḍaḥḥāk said: " Whoever does a righteous deed while he is a believer in poverty or ease, then his life is good. And whoever turns away from the straight path, does not believe and does not do righteousness, his life will be in misery and there is no good in it".

ʾAbū Bakr Al-Warāq said: It is the sweetness of obedience.

Al-Walby said on the authority of Ibn Abbas(May Allah be pleased with both of them): It is Happiness.

Mujāhid and Qutadah said: It is Heaven; and this corresponds to 'Awf's narration on the authority of Al-Ḥasan who said: "Life is not good for anyone except in heaven."

"and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

ʾAbū Ṣaleḥ said: “some people from the people of Taorah, people of Bible and people of idols sat together, and each group of them claimed being better than the others; so Allah The Almighty revealed the verse: “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,…”.

“And when you recite the Qur'ân, seek refuge with Allâh from satan, the rejected.” (Qur’an 16:98) that is, when you intend to recite Qur’ān, seek refuge in God from Satan the outcast, in other words, say aʿūdhu bi’Lllāhi min al-shaytān al-rajīm, ‘I seek refuge in God from the accursed Satan’.

Ibn Jarīr and others said: “It’s metaphoric; if you want to recite Que’an, seek refuge in God from Allah,this is similar Allah’s saying: ”When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows” that is purification (wūḍū’) should preceded prayer,and the other verse is: “ when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period” that is The waiting-period of the married woman who menstruates is three monthly courses after the pronouncement of divorce.

The poet said:

When you stumble, begin with the right foot's stride,

For in adversity, a strong start will guide.

What is the ruling of Iste’aza? The Majority of Fuqaha’ (scholars) are of the view that It’s a good Sunnah in reciting Qur’an during prayer or out of it; but only Imam Malik said that Prophet Muḥammad (pbuh) hadn’t said Istī’aza except during Qīam prayer in Ramadan; and his evidence was what was narrated about Prophet Muḥammad was opening his prayer with “Praise be to Allah, the Lord of the worlds”. The interpretation of this Ḥadīth that he (pbuh) was starting recitation in prayer by “Praise be to Allah, the Lord of the worlds” indicates that prayer is started with “Takbīr”, and improves also the rightness of Jubīr’s sayig that Prophet Muḥammad (pbuh) said in the beginning of prayer: “ Allah is truly Great, praise be to Allah in abundance. Glory be to Allah in the morning and the evening, I seek refuge in Allah the All-Hearing, All-Knowing, from the accursed Satan and his evil insinuations, breath and impurity.”, Ibn Mass’ūd said: “evil insinuations” means:arrogance,

“its breath” means: poetry, while “impurity” means: insanity.”so majority of Fuqaha’agreed that Istī’aza’s time is before recitation of Qur’an.

Abu Ḥuraira (may Allah be pleased with him) and Dāwūd Ibn Alī said: “Istī’aza is after recitation”.And Imam Malik: “Istī’aza in Qīam prayer in Ramadan only, and it’s after the recitation of Surrah “Fatḥa”. But Abu Elmutawkel informed, on the authority of Abī Sa’id Alkhedry,: that Prophet Muḥammad (pbuh) used to say: “I seek refuge in Allah from the accursed Satan” before recitation”.

[1656] I read to Shaykh Abi Al Faḍl Muḥammad Ibn Ja’far Al Khuza’y: I seek refuge in Allah, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in Allah from the accursed Satan. For I read to Ali Abi Al Ḥasan Abd El Raḥman Ibn Muḥammad , in El Baṣrah : I seek refuge in Allah, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in Allah from the accursed Satan. I read to ʾAbū Othman Sa’ed bin Abdul Raḥman Al-Ahwazī : I seek refuge in Allah, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in God from the accursed Satan. I read to Muḥammad

bin ʿAbdullāh bin Bastam : I seek refuge in Allah, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in Allah from the accursed Satan. For I read to Ibn Abd al-Mu’mīn : I seek refuge in God, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in God from the accursed Satan. I read to Ya’qoub bin Ishaq Al-Ḥadrami : I seek refuge in Allah, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in Allah from the accursed Satan. I read in front of Salam ibn al-Mūndhīr : I seek refuge in God, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in God from the accursed Satan. For I read to Asīm bin Abī Al-Nujūd : I seek refuge in God, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in God from the accursed Satan. I read to Zīrr bin Ḥubaīsh : I seek refuge in God, the All-Hearing, the All-Knowing. He said to me: Say: I seek refuge in God from the accursed Satan. I read on ʿAbdullāh bin Masūd He said to me: Say: I seek refuge in God from the accursed Satan. I read to the Messenger of God - may God’s prayers and peace be upon him -: “I seek refuge in God, the All-Hearing, the All-Knowing”. He said to me: “Say: I seek refuge in Allah from the accursed Satan. I read to Jabriel : I seek refuge in God, the All-Hearing, the All-Knowing”. He said to me: Say: I seek refuge in

God from the accursed Satan; this is the formula recited to me by Jabril(peace be upon him) Jabriel thus learned it from Mika'el and Mika'el took it from the Preserved Tablet." (1) Ibn A'jlan said: "I learned this formula from my brother "Aḥmed", who said: "My father taught me this formula(I seek refuge in Allah from the accursed Satan), who learned

it from Wakī' Ibn AlJaraḥ, who learned it from Sufian Al Thawry."

" Verily! He has no power…" (Qur'an 16:99) evidence or guidance "over those who believe and put their trust only in their Lord (Allah)" Sufian said: "Satan has no power on them to push them to commit an unforgivable sin."

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(1) [1656] The assessment of the reliability of the chain of transmission: Weak
The authentication of the Hadith
Ibn 'Iraq al-Kinani said in ((Tanzih al-Shari'ah)) 1/309:
The hadeeth of 'Abdullah ibn Mas'ud (may Allah be pleased with him) I read to the Messenger of Allah I seek refuge in Allah, the All-Knowing and he said to me:
((Say, I seek refuge in God from the accursed Satan.)).
Narrated by Ibn al-Najjar in ((The tail on the history of Baghdad)) by Hanad Al-Nasafi series like this:
I read to so-and-so, seeking refuge in Allah, the All-Knowing and All-Knowing, and he said to me:
Say, I seek refuge in Allah from the accursed Satan.
I say in the isnaad of the hadith who did not know at all.
It also has: This is how Jibril (peace be upon him) read it about the pen!!!
The denial in this phrase is well known, and perhaps the scourge is from Salam ibn Suleiman.
See ((The Weak Series)) (3903).
Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/177 from him.
(Jami' al-Bayan),14/178.
The hadith was narrated by al-Tabari, Ibn al-Jawzi and Ibn Kathir without mentioning al-Dahhak in it.
Al dahabi said: Muhammad ibn al-Faraj al-Azraq is known and has a part we heard narrates from al-Hajjaj ibn Muhammad ibn Jama'a, a Sadduq, in which the ruler spoke just because of his companionship al-Husayn al-Karabisi, and this is an extra intransigence, although he narrates from al-Daraqutni that he said it was okay and he challenged him in his belief and said al-Barqani:
Al-DaraqutnI toldme, He is weak Khatib said:
As for his hadiths Sahih and his narrations are straight, and there was a hadith that denied him - from Ibn Abbas - may God be pleased with him - from us the butcher and from us Al-Mansour, and this is in the beginning of his history, ((Mizan Al-I'tidal)) 4/4 (8051) and mentioned in al-Mughnī fī al-ḍuʿafā'(the Sufficient book in weak narrators)2/252 (5898).

“His power is only over those who obey and follow him (Satan)” (Qur’an 16:100) that is, who comply him , and those who join partners with Him (Allah) [i.e. those who are Mushrikūn - polytheists” some scholars said: “The metaphor, in this verse, refers to Satan, whom the disbelievers follow as a partner of Allah, it’s similar to the saying: “this man became a scholar with you, that means: He became a scholar because of you”

“And when We substitute a verse in place of a verse” (Qur’an 16:101) that is, To send down one Commandment to elaborate upon the other “and Allah is most knowing of what He sends down” He knows what He has sent and changed, He also knows what is better for His worshipper in His changed verses “they say, "You, [O Muḥammad], are but an inventor [of lies]." that is Mushrikūn said: “ Muḥammad makes fun of his companions, he ordered them to do something today, and the next day this matter would be forbidden; he (Allah's peace be upon him) forged the Qur'an himself ”. So Allah said: “But most of them do not know” the truth of Qur’an, and the prudence of some commandments to be abrogated or abrogator.”

“Say (O Muḥammad) Ruḥ-ul-Qudus [Jibrael (Gabriel)] has brought it (the Quran) down from your Lord with truth, that it may make firm and strengthen” (Qur’an 16:102)(become firm in their faith and knowledge) “those who believe and as a guidance and glad tidings to those who have submitted (to Allah as Muslims).”

“And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad pbuh)”(Qur,an 16:103) polytheists claimed that a human being had written Qur’an not Allah, and scholars were squabbling about who is this human being? ." The tongue of the man they refer to is foreign, while this (the Qur’an) is a clear Arabic tongue.”

Ibn Abbas(may Allah be pleased with both of them) said: “Prophet Muḥammad (pbuh) was teaching a non-Arab slave called Bill’am; this gave an opportunity to the disbelievers for spreading this false report that it was the particular slave who was the real author of the Holy Qur'an, but Muḥammad (Allah's peace be upon him) presented it as the Word of God; so, Allah reveled this verse.

ʿIkrimah said: “ Prophet Muḥammad was teaching a young man called “Ya’īsh” from the tribe of Bany Mughīrah; till people of Quraīsh said: “Prophet Muḥammad is taught from Ya’īsh”; then this verse was reveled.Alfarā’said: “ Mushrīkun said: Prophet Muḥammad is taught from ʿA’īsh[Ḥoaītib Ibn Al ʿoza’s slave, who converted to Islam, and he was Ajam (non-Arab)] ; as a result, Allah reveled the verse.

Ibn Isḥaq said: “Prophet Muḥammad used to sit with “Jabr” ,a Roman Christian slave to Ba’d Ibn Al Ḥadramy, at Almarwa hill; so Mushrīkun climed that Prophet Muḥammad learned a lot from the Christian Jabr, then the verse was revealed.Talḥa Ibn Amr said: “I was informed that Khadījah (may Allah be pleased with her) used to inquire Jabr; so Qūrīsh said:The slave of Bany Al Ḥadramy taught Khadījah and then Khadījah taught Muḥammad; then the verse was reveled”.

ʿAbdullāh Ibn Muslim Al Ḥadramy said: “We had two slaves from ʿAin Al Tamr(Yassar and Jabr), they were making swords in Mekkah, and reciting the Torah and the Gospel, when Prophet Muḥammad passed and listened to them”. Aḍ-Ḍaḥḥāk said: “when Prophet Muhammad(pbuh) sat with them(Yassar and Jabr) and listened to them, Mushrīkun said: Prophet Muḥammad was learning from them.”

Alssudy said: “A Christian Roman man, in Makka, sat with Prophet Muḥammad; then Polytheists said: “Muḥammad learned from him”; so the verse was reveled.

ʿAlī Ibn Al Ḥakam and ʿObied Ibn Solaiman said on the authority Aḍ-Ḍaḥḥāk who said: “the Polytheists claimed that Salmmān El Faresy taught Prophet Muḥammad(pbuh); and this is an illogical pretence; as Salmmān came to Prophet Muḥammad(pbuh) in Madinah; while this verse was reveled in Makkah, and Allah(the Almighty and Sublime) said: " The tongue of the man they refer to is foreign,” refers to the person whom is intended by Polytheists.

Al Kasa’y recited (in accordance with Sufian, Abi Isḥaq, and some companions of Ibn Mas’ūd) it differently, after Sufian as: “yalḥadūn” with “fateḥa” upon “ya’” and “ha’”. also the word “A’jamy”,which means non-Arab, who is not eloquent(even if he lives Badiya), is different from Ajamy”, who belongs to Ajam (even if he is eloquent). Likewise, “‘Araby” and “A’raby”

; Beduin or nomadic Arab belongs to Arab(even if he is not eloquent). And "while this (the Qur'an) is a clear Arabic tongue." eloquent or fluent, and "tongue" here refers to Qur'an; because Arab used to name the poem(poetry) and language as a "tongue"; for instance an Arab poet said:

The tongue of malice directs it towards us,

Betraying us, though we never expected such fus

Tongue, here, refers to a poem or a word.

"Verily! Those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, Allah will not guide them" (Qur'an 16:104) to their faith, "and theirs will be a painful torment." After telling about Mushrīkūn's claims about Prophet Muḥammad(pbuh), Allah the Almighty illustrates that they (polytheists) are the liars.

[1657] ʾAbū Ḥafṣ ʿOmar (ʾAḥmad El Jury) Al ʿAdl said: "My grandfather ʾAbū Bakr Muḥammad Ibn Ḥafṣ Elzaḥid informed us: "Sa'id Ibn Abdl Ḥamīd Ibn Jaʿfar said": "ʾAbū Zīad Yazid Ibn ʿAbdullāh said": "Ya'ly Ibn Al'shaq said on the authority of ʿAbdullāh Ibn Jarad that he said: " Oh Prophet of God, does a believer commit adultery?" He said: (It may be from that), he said: O Messenger of God, does a believer steal? He said: (It may be from that), he said: O Prophet of God, does a believer lie? He said: (No), then the Messenger of God, may God's prayers and peace be upon him, followed it and said this word: "It is only those who do not believe in Allah's Ayat who fabricate the falsehood," (1)

[1658]ʾAḥmad Ibn Abī informed us that Muḥammad Ibn ʿOmran said: "Al Ḥasan Ibn Sufian related to us: " ʿAbdullāh related to us on the authority of

(1) [1657] The assessment of the reliability of the chain of transmission
The hadith with this isnaad and the word is reprehensible and the scourge is from Ya'la ibn al-Ashdaq, and Imam Malik narrated from Safwan ibn Sulaym that he said:
It was said to the Messenger of Allah: can the believer be a coward?
He said: ((Yes)) and it was said to him:
can a beliver be cheap?
He said: ((Yes)), and he was told:
Can the believer be a liar?
He said: ((No)).
Ibn 'Abd al-Barr said: I don't keep it supported by a fixed face.
Tanwir Al hawalik((Enlightenment of of the darkness)) by Al-Suyuti 3/152.

Ismā'īl Ibn Abī Khalīd informed us on the authority of Qaīs Ibn Ḥazīm said: "I heard Aba Bakr (may Allah be pleased with him) saying: "Refrain from lying; as lying is away from true faith" (1)

"Whoever disbelieves in Allah after his belief.." (Qur'an 16:106)

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(1) [1658] The assessment of the reliability of the chain of transmission

In it, the author's mentorneither criticized nor authenticated.

The authentication of the Hadith

Al-Bayhaqi said in al-Sunan al-Kubra 10/197ʿ:

This is suspended and it is correct, and it was narrated raised.

It was verified by Ibn Khuzaymah in ((Saheeh)) 1/43.

Increase from (g).

Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/181 from Ibn 'Abbas, because the polytheists injured 'Ammar ibn Yasir, tortured him and then left him.

God Almighty revealed his excuse {whoever disbelieves in God after his faith, except for those who hate and his heart is assured by faith, but whoever explains disbelief in their chest, they are angry with God and have great torment}.

It was narrated by al-Hakim and al-Bayhaqi from Muhammad ibn 'Ammar ibn Yasir, from his father, who said:

The polytheists took Ammar ibn Yasir, but they did not leave him until he cursed the Prophet and mentioned their gods well, and then they left him, and when the Messenger of Allah came, he said: ((What's behind you?))

He said: Evil, O Messenger of Allah!

I did not leave until I got from you and reminded their gods of fine, he said: ((How do you find your heart?))

He said: Reassured, reassured by faith, he said: ((If they return, come back)).

Al Hakim said: This is a saheeh hadith on the condition of the two sheikhs, and it was approved by Al-Dhahabi.

((Al-Sunan al-Kubra)) 8/208, Al-Mustadrak (The Completion)2/389 (3362), and the like according to al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/182.

It was verified by al-Ṭabarī in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) 10/172-180 as it was reported from Ibn 'Abbas (may Allah be pleased with him):

Ammar complained about this to the Messenger of Allah and the Messenger of Allah said to him: ((How do you find your heart?))

He said: Assured by faith, the Messenger of Allah said to him: ((If they return, then return ye))..

Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/-181 from him.

Ibn Abi Hatim referred to him in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/2304 by(12669).

Grammarians debated about the doer in the conditional "whoever" in the verse: "Whoever disbelieves in Allah" and "But those who [willingly] open their breasts to disbelief", the grammarians of Kofa said: "The fervent reply for both of them is in His saying: "upon them is wrath from Allah"; as both of the conditional clauses is related to each other; so their fervent reply will be the same. Similarly, when we say: "Whoever comes to us and does well, we will honor him" is equal to: "Whoever does well from our comers, we will honor him".

While, grammarians of Basrā said: "Whoever disbelieves" is the fervent reply to His saying: "Whoever disbelieves in Allah after his belief.." ; in this case, it will mean:only they forge the lie who do not believe in Allah, then Allah The Almighty exclude "except under compulsion," was forced to disbelief "and his heart remaining firm in Faith".

Ibn Abas (May Allah be pleased with both of them) said: "This verse was reveled when Ammār, his father Yasser, his mother Sūmaiah,Ṣūhaib, Belal, Khabāb and Sālim (May Allah be pleased of them) were captured and tortured by Mushrīkun; Yasser and his wife Sūmaiah were mercilessly butchered till death and became the first martyrs (shuhad'a) in Islam.

On the other hand, Ammar (May Allah be pleased with him) was drowned in Maimūn's well and ordered by Mushrīkun to disbelieve in Muḥammad and his message, out of merciless torture; he had to utter the same words of unbelief that were demanded of him though his heart was fully convinced of the Faith.Afterwards, Prophet Muḥammad (peace be upon him) was informed by people that 'Ammar had disbelieved; but Prophet Muḥammad (peace be upon him) said: " No, 'Ammar is full of belief from his head to his foot and belief was mixed with his flesh and blood" Then 'Ammar came to Prophet Muḥammad (peace be upon him)crying, so,Prophet Muḥammad (peace be upon him)whipped 'Ammar's eyes saying: "If they come to you again, tell them what you had said before"; as a result, this verse was reveled.

Mujāhid said: "I visited some people in Mecca who had converted into Islam, then received a message from some companions of Prophet Muḥammad (peace be upon him) ordering them to immigrate to Madinah to fulfill their faith, during their journey to Madinah, they were caught by Mushrikūn of

Qūraish and forced to declare disbelief, but their hearts were still full of true faith."

[1659] Sa'id Ibn Muḥammad said ; "Mecky Ibn informed us that Aḥmed Ibn Al 'Azher related to us: "Roaḥ Ibn Ibadah related to us: "Ibn 'Awn related to us on the authority of Muhammad Ibn Sirin (May Mercy of Allah be upon him), who said: "We were informed that this verse was revealed after the migration of 'Ayyāsh Ibn Abi Rabi'ah , one of the First Migrants who tenderly loved his mother. In his migration, 'Ayyāsh and 'Omar (May Allah be pleased with him)met Abu Jahl bin Hisham and Al-Ḥarith bin Ḥisham, and he was their cousin and brother of their mother, they informed him that his mother swered not to eat or settle in shade until his return, at that time, 'Omar (May Allah be pleased with him) said to Ayyāsh: " O Ayyāsh, by God, the people only want you to seduce you from your religion, so beware of them, for by God, if lice harmed your mother, she would comb, and if the heat of Mecca intensified against her, she would seek shade.If you want to follow them to your mother, do not give your camel to them". Then he set off with them, until when they were on some way, 'Abū Jahl said to him: "O son of my brother, by God, you have taken advantage of this camel, so will you not follow me on this camel of yours? He said: Yes, he said: He bowed and bowed to turn on it, and when they were level with the ground, they attacked him, so they tied him up , then they entered Mecca with him, and they tempted him, so he was tempted and forced to utter words of disbelief; then Allah the Almighty revealed the verse: "Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith.'"[1]

Muqātil said: "This verse was revealed about "Jabr" the slave of A'amer Ibn Al Ḥaḍramy, whose master forced him to disbelieve by compulsion, while his heart was still at ease with faith. Then his master "A'amer embraced Islam and became a good Muslim, and Jabr emigrated with him.

" But those who [willingly] open their breasts to disbelief," that is to choose disbelief willingly "and upon them is wrath from Allah, and for them

(1) [1659] The assessment of the reliability of the chain of transmission: Its men are confident

is a great chastisement",this verse is considered an evidence that the issue of belief and disbelief is in the heart not the tongue; and tongue is the expressive interpreter and the turjuman."

What is the ruling on someone who does taboo and leave obedience such as uttering words of disbelief, insulting Prophet Muḥammad(Peace be upon him)and companions, or slandering chaste women under the threat or merciless torture? The scholars are unanimously agreed that there is no sin on him if he does such things but his heart is at peace with faith, and he is not judged by the ruling of disbelief.But, it is better for a Believer is to utter words of truth in any case. What about the ruling on forced divorce?

Scholars differed on the impeller divorce: Iraqi people went to the occurrence of a coercive divorce, coerced vow, and forced disbelief, and recounted weak sindh Ḥadiths.On the other hand, Maliki, Shafi'i and Awza'ī jurists went to the fact that a forced divorce does not take place; they depended on Allah's forgiveness to the one who uttered words of disbelief under for fear of perishing, and this is the greatest taboo (sin) in Islam; so any other smaller sin needs the application of this forgiveness ruling , and this was the opinion of 'Omar Ibn El Khattab, his son ʿAbdullāh, ʿAbdullāh Ibn Abbas, ʿAbdullāh Ibn Al Zubaīr, 'Omar Ibn Abdel Azīz, Sa'id Ibn Al Musaīb, Al Qassim Ibn Mukhaimerah, 'Obied Ibn 'Omaīr and Al Shu'bī. [1] There was also an other jurisprudence that viewed that the divorce of the coerced does not take place

(1) Al-Nawawi 17/95.
With regard to coercion, it is seen that it was coerced by the mawla if the ruler coerced him to divorce and his divorce took place, because it is a saying that was rightly carried on him like a warrior if he was forced to convert to Islam, even if it was unjustly not correct for saying: ((Lifting from my nation the error and forgetfulness and what they were forced to do)); And because it is a saying that was carried on him unjustly, it is not valid like a Muslim if he is forced to use the word of disbelief and does not become coerced except under three conditions:
One of them is: That the coercer is compelling him and he cannot pay it.
The second: To overlook the belief that the one who fears him on his part falls into him.
And the third: That what he threatens to do is harmful to him, such as killing, cutting, severe beatings, long imprisonment and underestimating those who are destined to do so, because he becomes coerced to do so...
The hadith was narrated by Ibn Majah, Ibn Hibban, al-Daraqutni, al-Tabarani and al-Hakim in Al-Mustadrak (The Completion)from the hadith of Ibn Abbas (may Allah be pleased with them) with this word, and it was improved by al-Nawawi.

except on the conditions that the threat of harm occurs from Al-Sultan (the ruler).

"That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people." (Qur'an 16:107).

"Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless." (Qur'an 16:108).

"Assuredly, it is they, in the Hereafter, who will be the losers." (Qur'an 16:109).

"Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion]" (Qur'an 16:110)They were tortured, prevented from Islam and mesmerized by Mushrikūn "and thereafter fought [for the cause of Allah] and were patient", they were patient with Faith, Immigration and Jihad "- indeed, your Lord, after that," means after that sedition "is Forgiving and Merciful"

This verse was revealed in Ayyash Ibn Rabī'a(Abi Jahl's brother of breastfeeding), Abī Jandl Ibn Sūhail Ibn ʿAmr, Alwalīd Ibn Al Mughīrah, Salamah Ibn Heshām and ʿAbdullāh Ibn Asīd Al Thaqafī (May Allah be pleased with them) who were seduced and tortured by Mushrikūn till uttering words of unbelief that were demanded of them, then they immigrated and fought for Islam, so the verse was revealed.

Al Ḥasan and ʿikremah said: "This verse was revealed about ʿAbdullāh Ibn Sa'd Ibn Abi Al Sarḥ,who was writing for Prophet Muḥammad(Peace be upon him),then the Satan seduced him and followed Mushrikūn and Prophet Muḥammad(Peace be upon him) ordered Muslims to kill him on the day of conquest of Mecca, but Othman (May Allah be pleased of him),ʿAbdullāh's brother from mother, seek refuge for him at Prophet Muḥammad(Peace be upon him) and he (Pbuh) accepted, and ʿAbdullāh converted to Islam, so the verse was revealed.

The word "had been compelled" or "seduced" was recited as "fatanū" with fateha upon ta'a and fa'a ; referring to Mushrikūn who converted to Islam after compelling and seducing Muslims. But all other Qura' (reciters) recited

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Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/-184 from him.

it as “futenū” with ḍammah on the letter fa’a and kasrah under the letter ta’a , relying on the previous phrase “except for one who is forced”.

“the Day when every soul will come up pleading for itself,” (Qur’an 16:111) Mention, the day when every soul will come pleading, arguing, for itself only, not concerned for any other [soul] , the word soul refers to male and female. “and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.”

Ṣaleḥ Al Merry narrated on the authority of Ja’far Ibn zaīd that ‘Omar Ibn El Khattab said to Ka’ab Al Aḥbār: “Oh Ka’b! frighten us, tell us a speech to alert us”-Ka’b said to him: “ O Commander of the Faithful, and by Him in Whose hand is my soul, if I were to meet on the Day of Resurrection the same as the deeds of seventy prophets, there would come upon you hurricanes. O Lord, I am your friend ʾIbrāhīm, I do not ask you today except myself! And this corresponded to the verse: “the Day when every soul will come up pleading for itself,”. (1)

Ikrimah narrated that Ibn Abbas said about this verse: “ The rivalry between people will continue on the Day of Resurrection until the soul quarrels with the body. So the soul says: My Lord, the soul is from You. You created it. I had no hand with which to grasp, nor a leg to walk, nor an eye to see. I had no ear to hear, nor a mind to understand, until I came and entered into this body, so the types of torment became weak for it and saved me. The body says: Lord, You created me with your hand, so I was like a plank, I have no hand to grasp, no foot to run with, no sight to see with, no hearing to hear with, so this(the soul) came like a ray of light, with it my tongue spoke, my eyes saw, my feet walked and with it my ears have heard, so lessen the types of torment for him and save me from him.So God sets forth for them an example of a blind man and a lame one who enters a garden in which there were fruits,but the blind couldn’t see the fruits and the lame could see them

(1) </461>: The assessment of the reliability of the chain of transmission
The effect is weak, because the work suspended it, and for the benefit of Al-Marri.
The authentication of the Hadith
Al-Ruwayani narrated it in his 3, 87‹.
It was narrated by Imam Ahmad in ((asceticism)) (p. 152) and by Ali ibn Zayd from Mutaref from Kaab longer than we have.

but couldn't walk to pick them; so he called the blind, who carried him(the lame),finally, both of them gain the fruits; For whom is the torment? He said: Both of you will have to suffer.

"And Allah presents an example: a city" (Qur'an 16:112) the city which is Mecca "which was secure" secure, from any raids, never becoming agitated, "and peaceful" ,unlike most of Arab at that time,its people had no fear of poverty or anxiety to emigrate from it, "its provision coming to it in abundance from every location," by land or sea, this is equivalent to Allah's saying: "a secure sanctuary, to which are brought as tribute fruits of all kinds".

"it denied ungratefully the favors(graces) of Allah" graces and favors are the plural of "n'mah" or "na'm", and others said yhat it's the plural of "Na'mma'ā" which resembles(in rhym not meaning): "ba'ss", "bo'ss" and "'ab'oss". "So Allah made it taste the envelopment of hunger and fear for what they had been doing. "so Allah made it taste the garb of hunger," and so they suffered seven years of drought,and they had to eat carcass,burnt bones, dead dogs and "Al 'Ehn" which was the hair of the camel mixed with its blood. Then the heads of Mecca asked Prophet Muḥammad(Peace be upon him) to pity women and children who had no power, so Prophet Muḥammad (Peace be upon him) ordered Muslims to give them food, though they were still Mushrikūn.

"and fear", as a result of the raiding parties and brigades sent by Prophet Muḥammad(Peace be upon him)

AlKhafaf and Al Abbas narrated that: "Al khawfa" has fateḥa , "[all] because of what they used to do."

Meshriḥ Ibn Ha'ān narrated that Salīm Ibn 'Etr said: "We set out from Hajj with Ḥafṣah , the wife of the Prophet (peace be upon him), and Uthman was confined to Medina , so she was asking about him what he had done, until she saw two riders, so she sent to them to ask them, and they said: He was killed. Ḥafṣah said : By the One in Whose hand is my soul, it is the village, meaning the city that God Almighty said (And

killed. Hafsa said : By the One in Whose hand is my soul, it is the village, meaning that Al Madinah is the city that God

Almigty said: “And Allah presents an example: a city which was secure and peaceful….” (1)

“And verily, there had come unto them a Messenger” (Qur’an 16:113) Muḥammad (Peace be upon him) “from among themselves, but they denied him, so the torment overtook them while they were Zalimūn (polytheists and wrong-doers, etc.)”.

“So eat of the lawful and good food which Allah has provided for you. And be grateful for the Graces of Allah, if it is He Whom you worship.” (Qur’an 16:114).

“He(Allah) has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah(or has been slaughtered for idols etc. or on which Allah's Name has not been mentioned while slaughtering) .

“But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 16:115)

“And say not concerning that which your tongues put forth falsely(untruth):” (Qur’an 16:116) Most reciters recited “untruth” as “Al Kaziba” with fatehah upon the letters “kaf” and “ba’”, while letter “zay” has “kasrah”. And Ibn Abbas (May Allah be pleased with both of them) recited it as “Al Kuzubu” with ḍammah upon all its letters.

Al Ḥasan recited it with kassrah under the letter “ba’”: means “ Do not say the untruth (lies), which is described by your tongues” “it"This is lawful and this is forbidden," like Baḥirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) , a Sa'ibah (a she-camel let loose for free pasture for their false gods), a Waṣilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery)and a Ḥam (a stallion-camel freed from work for their idols,) “so as to invent lies against Allah.” they claimed that Allah forbade this and ordered us to do that “Verily, those who invent lies against Allah will never prosper” they do not escape from the chastisement of Allah.

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(1) The assessment of the reliability of the chain of transmission</485>:
It has an acceptable editor.

"A passing brief enjoyment (will be theirs)," Those who preferred" (Qur'an 16:117) the pleasures of this world "but they will have a painful torment." in the Hereafter.

"And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before" (Qur'an 16:118) in Surat-Al-An'am, (The Cattle), Allah said: "For those who followed the Jewish Law, We forbade every (animal) with undivided hoof," "And We wronged them not," by forbidding that cattle to them "but they used to wrong themselves." ; so We punished them for their sins.

"Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful." (Qur'an 16:119)

It is said that the letter "ha'" in His saying: "ba'deha" "afterward" refers to "Jahalah", that is ignorance.And it's said also that it refers to "transgression" or bad deeds.

"Verily, Ibrahim (Abraham) was an Ummah or a nation" (Qur'an 16:120) Ibrahim was a community in himself and a leader having all the good righteous qualities.

Al- Sha'bi narrated on the authority of Farwa bin Nawfal Al-Ashja'i who said that Ibn Mas'ūd said: "Mu'az was a nation and obedient to Allah, so I said: You made a mistake, but he is ʾIbrāhīm , who "a nation, obedient to Allah": obedient and obedient to God and His Messenger, and Muadh was like that. (1)

(1) The assessment of the reliability of the chain of transmission:
Its men are confident
The authentication of the Hadith
Al-Tabari narrated it from al-Shaabi in several ways in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/191, and al-Wahidi in al-Waseet 3/90.
Ibn Kathir Cited itas a commentary:
Al-Shaabi said: Farwa ibn Nofal Al-Ashja'i told me:
Ibn al-Jawzi said: Ma'adh (may Allah be pleased with him) was a nation that prayed to Allah Hanifa.
I myself made a mistake Abu 'Abd al-Rahman and said:
But God said {that Abraham was a nation} and said:

Mujāhid said: “He(ʾIbrāhīm) was the only Muslim in the whole world who was upholding the banner of Islam, while the rest of the world was upholding the banner of unbelief.”

Qutadah said: “ there is no people of a religion except that they believe in him”

Shahr Ibn Ḥawshab said: “Land will not remain without the existence of at least fourteen Believers in oneness of Allah,except in the time of ʾIbrāhīm (Peace be upon him), who was the only Muslim at that time “Ḥanifa”, who worshiped non but Allah “and he was not one of those who were Al-Mushrikun (polytheists,idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).”

“thankful for His (Allah's) Graces. He (Allah) chose him (as an intimate friend) and guided him to a Straight path” (Qur’an 16:121) (Islamic Monotheism, neither Judaism nor Christianity).

“And We gave him good in this world,” (Qur’an 16:122) means: the message, being Allah’s confident “Khalīl” and good praise “,and in the Hereafter he shall be of the righteous.”

Muqātil Ibn Ḥayan said: “It means the Tashahud in Muslim prayers: “Oh Allah, bestow your favors on Muḥammad and on the family of Muḥammad , As you have bestowed your favor on ʾIbrāhīm and on the family of ʾIbrāhīm”

You know what the nation is and what is the nation?
Said: Allah knows best, and He said:
The nation who knows goodness and is obedient to Allah and His Messenger as well as Muadh (may Allah be pleased with him).
It was narrated anonymously from Ibn Mas’ud (may Allah be pleased with him) that al-Tabari narrated it.
((Tafseer al-Qur’an al-’Azim)) by Ibn Kathir 8/365.
And the governor brought him out in two ways:
Sufyan al-Thawri from Firas, from al-Shaabi, from Masruq who said:
I read when Abdullah ibn Masoud (may Allah be pleased with him) {Ibrahim was a nation of Qanta for Allah} Ibn Mas’ud said:
Mu’adh (may Allah be pleased with him) was a nation of Qanta, he said:
And they returned to him, and he repeated, and then said:
Do you know what a nation is?
Who teaches people goodness and who obeys Allah and His Messenger.
Al-Mustadrak (The Completion)2/390 (3367).

And it was said that the “goodness” refers to his pious sons. And it is said also that it’s his acceptance to all nations “,and in the Hereafter he shall be of the righteous.” in the Paradise (with his righteous ancestors), there is a metaphoric submission and delay in the verse, that may mean: And we gave him good in this life and the Hereafter, and he is one of the righteous with his righteous ancestors.

Ibn 'Abbas (may Allah be pleased with them) and al-Ḍaḥḥak said: This was before the revelation of Bara'ah when the Messenger of Allah ordered to fight those who fight him and not to start fighting, when Allah cherished Islam and its people, Surah Bara'ah (and ordered jihad was abrogated) this verse.

And some of them said: This verse is decisive, but it was revealed to those who were wronged in darkness, so it is not permissible for him to receive from his oppressor more than the unjust received from him an order (penalty or pardon) and forbade aggression, which is the saying of Al-Nakha'i, Al-Thawri, Mujahid and Ibn Sirin.

The Almighty revealed to his prophet: The Verse: # “And endure you patiently (O Muhammad SAW), your patience is not but from Allah...” (Qur’an16:127) With the help of Allah and His success {and do not grieve for them} in their reluctance to you “And grieve not over them (polytheists and pagans, etc.), and be not distressed” with a genitive form and a Kasra under the letter daad (in dyiqin an Arabic transliteration of the word distress), here and in Surat An-Naml.

Ibn Kathir and the rest: “dayqin” in accusative form with Fatha above the letter daad by Abu 'Ubayd, who said in turn: Because diqin with Kasra represents the lack of pension and housing, but what was in the heart and chest, whether dayqin is the distress - with Fatha, and Abu Amr and the people of Basra said: “dayqin” in accusative form with Fatha above the letter daad: Al Gham wal Diqi a genitive form and a Kasra under the letter daad (in dyiqin an Arabic transliteration of the word distress meaning: Hard life

Al-Farra’a and the people of Kufa said: They are two languages (known in the words of the Arabs) such as a Ratl and Ritl and Ibn Qutayba said: Dayqi with fatha resembles Hayn and Hini, Layyin, and Lini, and it is on this

interpretation an adjective as if he said: "and distress not thyself because of their plots." of what they think of their cunning.

"Then We revealed to you ˹O Prophet, saying˺: "Follow the faith of Abraham, the upright, who was not one of the polytheists."" (Qur'an 16:123)

[1670] Abdullah bin Hamed told me that: Hamed bin Muhammad al-Harawi told us that: Abu Ja'far Ahmed bin Aliyy al-Khazzaz told us that: Muhammad bin Imran bin Abi Layla told us that: my father told me that: Ibn Abi Layla told me on the authority of Ibn Abi Mulayka on the authority of ʿAbdullāh bin ʿAmr bin al- ʿAas that: the Prophet (PBUH) said: **((Jibril, peace be upon him, came to Ibrahim, peace be upon him, and escorted him to Mina and prayed the five prayers: Zuh, Asr, Maghrib, Isha and Fajr. Then he led him to Arafat and prayed Zuhr and Asr together in the same time. Then he walked with him and stopped until the sun disappeared, and prayed Maghrib and Isha' together. Afterwards, they stayed along the night, quickly led him the prayer of Fajr, and and then stopped. Then Jibril slowly took Ibrahim to Mina to throw the stones, sacrifice a a livestock and shave the hair. Afterwards, they went to the Kaaba to perform circumambulation around it. And Allah revealed: "Follow the faith of Abraham, the upright, who was not one of the polytheists."))** (1)

"˹Honouring˺ the Sabbath was ordained only for those who disputed about Abraham. …" (Qur'an 16:124)

Allah has only ordained the Sabbath for those who disagreed about Abraham.

"And surely your Lord will judge between them on the Day of Judgment regarding their disputes."

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(1) [1670] The assessment of the reliability of the chain of transmission

His men are fine, other than Ibn Abi Layla, and for his sake the hadith is considered weak, and God knows best.

The authentication of the Hadith

The hadeeth was narrated by Ibn Abi Shaybah in al-Musannaf 5/481-482 (14903) and by 'Ali ibn Hashim from Ibn Abi Laila from Abu Malika and the like.

Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)14/194 from him.

Some scholars said: it is the best days, because Friday marks the day when Allah finished the creation of the world then the Sabbath began. Other scholars said: Sunday is the best, because it marks the moment when Allah commenced the creation of the world, yet they chose to honor a day other than the day Allah ordered them to honor.

Al-Kalbi: Musa, peace be upon him, ordered them to honor Friday, and told them: dedicate yourself to only worship Allah in one day of the week, so that you may work in the other six days, yet they refused to accept that and said: we want only the day when Allah finished the creation, the Sabbath. Therefore, Allah set more restrictions for them in that day. When ʿīsā ordered them to dedicate themselves for worship in Friday, they said: we reject to have our festival after the Jews' festival, so they preferred Sunday, and Allah said: ("And surely your Lord will judge between them on the Day of Judgment regarding their disputes."), Qatada said: They are the Jews who disputed; some of them banned the day and some of them legalized it.

[1671] Abu Sa'ed Muḥammad bin Hamdun reported us that: Abu Hamed ibn al-Sharqi told us that: Muḥammad bin Abd al-Rahman bin Bishr, Ahmed bin Yusuf and Ahmed bin al-Azhar told us that: Abd ar-Razzak told us that Mamar told us on the authority of Hammam bin Munabbih that: ʾAbū Hurayrah, may Allah be pleased with him said: **((We who are last shall be first on the day of resurrection, although [others] were given the Book before us and we were given it after them. It follows that this was their day which was prescribed for them (meaning Friday), but they disagreed about it and God guided us to it. The people come after us with regard to it, the Jews observing the next day and the Christians the day following that."))**. (1)

[1672] ʿAbdullāh bin Hamed al-Wazzan reported us that: Ahmed bin Shadhan told us that: Jay'awayh bin Muḥammad told us that: Saleh bin Muḥammad told us that: al-Musayyab told us on the authority of Abu Sanan on the authority of Makhul al-Shami that: Umar bin al-Khattab, may Allah

(1) [1671] The assessment of the reliability of the chain of transmission
Its attribution is correct.
The authentication of the Hadith
Narrated by Bukhari, book:Oaths and Vows, (6624), and Muslim Book: Friday, door: The guidance of this nation for Friday (855).

be pleased with him, was owing a Jewish man and then he met him and said: By Him Who gave Muḥammad superiority over all the human beings. I will not let you go before giving me my right. The Jewish said: Allah did not give Muḥammad superiority over all the human beings. Therefore Umar, may Allah be pleased with him, slapped him, hitting his eyes. The Jewish said: I shall complain you to Abu al-Qasim (Prophet Muḥammad (PBUH)). They came to the Prophet (PBUH) and the Jewish said: Umar claimed that Allah gave you superiority over all the human beings, and I claimed the otherwise, so he slapped me. The Prophet (PBUH) said: **((O Umar, you shall placate him. O the Jewish man, indeed Allah has chosen Adam, taken Ibrahim as a close friend and talked to Musa and breathed His spirit into ʿĪsā, and I ʿam the beloved of Allah. O the Jewish man, indeed there are two named Allah Has given to my Ummah; Allah named Himself Al-Salam and named my Umma has Muslims, and Allah named Himself Al-Mu'men and named my Ummah the believers. O the Jewish man, indeed you asked for the day which is a treasure for us,** (i.e., Friday)**, therefore, today is for us; the next day is for the Jews and the day following for the Christians. O the Jewish man, indeed you are the first and we are the last on the Day of Resurrection. O the Jewish man, indeed the paradise is prohibited for anyone until I enter it, and it is prohibited for all nations until my Ummah enter it)).** (1)

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(1) [1672] The assessment of the reliability of the chain of transmission

His support is dark, because there are those who did not know, and Tirmidhi is a fallen accused, and Al-Musayyib is abandoned.

The authentication of the Hadith

Al-Daraqutni narrated from Ibn ʿAbbas (may Allah be pleased with him) that he raised and at the end of it:

((And that Paradise is forbidden to all nations until I enter it and my nation)), the uniqueness of the Hanafi, from Imran - which is unknown - from Kharga ibn Musab, and nothing else, and Ibn Hibban said that it is not permissible to invoke it.

((Kitab al-Mawdoo'at)) by Ibn al-Jawzi 2/415, and see ((Tanzih al-Shari'a)) by Ibn ʿIraq 2/277.

It was narrated by al-Tirmidhi Kitab al-Tafsir, chapter and from Surat An-Nahl (3129), and al-Hakim in al-Mustadrak in the interpretation of Surat An-Nahl 2/391 from Abi ibn Ka'b (may Allah be pleased with him) who said:

When it was a Sunday, sixty-four of the Ansar and six of the Muhajireen were injured, and they represented them, and the Ansar said:

"Invite ˹all˺ to the Way of your Lord with wisdom and kind advice …" (Qur'an 16:125)

Wisdom refers to the Quran, and kind advice refers to the Quran's advice.

"And only debate with them in the best manner …"

The exegetes said: Ignore their pernicious acts and exert your effort in conveying the message and calling for Allah. The verse is abrogated by verse of fight.

"Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided."

"If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient." (Qur'an 16:126)

The majority of exegetes said: the Chapter of Al-Nahl is Meccan save for three verses: ("If you retaliate, then let it be equivalent to what you have suffered.") to the end of the Chapter, as these verses were revealed in the Medina over the Martyrs of the Battle if Uhud. When Muslims saw the polytheists tearing the Muslim martyrs' bellies and penises, as the polytheists left no Muslim martyr without mutilating him, except for Hanzala bin al-Rahib, may Allah be pleased with him, whose father sided with Abu Sufyan, and therefore they left him. The Muslims said: if Allah grants as victory over them, we will mutilate their dead bodies in the most horrible way that the Arabs never heard before, and we will do so and so. The Prophet (PBUH) stood near his uncle Hamza bin Abd al-Muttalib, may Allah be pleased with him, and saw his nose, ears, penis and belly torn, cut and mutilated. Hind bint Utba shewed and ate a part of Hamza's liverm but shortly throw it away. Therefore, the Prophet (PBUH) said: **((if she swallowed it, she would never enter the Hellfire; Allah would not make a body part of Hamza to enter the Hellfire.))**

If we were afflicted by them on a day like this to raise them, when it was the day of the conquest of Mecca, Allah revealed {and if you are punished, you will be punished as you were punished, and if you are patient, it is better for those who are patient} and a man said:

There is no Quraish anymore, and the Messenger of Allah said: ((Stop the people except four)) and see also ((Tabaqat)) by Ibn Sa'd 3/13.

Al-Tabari has previously attributed to him in several ways that he said in the interpretation of the verse: Do not transgress.

The Prophet (PBUH) had never seen a painful scene to his heart more than what happened to his uncle, and he said: **((May Allah give mercy with you, as far as I 'am concerned, you were only a right doer who strength the ties with his relatives. Had it been for the sadness of your family, I would have left you in your place, so you may be resurrected from different and several bellies. By Allah, I would mutilate seventy of their dead bodies, if Allah granted me victory over them))**. Therefore, Allah revealed: ("If you retaliate, then let it be equivalent to what you have suffered."), and the Prophet (PBUH) said: **((I shall show patience))** and he atoned for his oath.

"For Allah is with those who restrain themselves, and those who do good." (Qur'an 16:128) means with assistance and victory

[1673] 'Abdullah ibn Hamid, reported that: Ibn Shudhib al-Muqari' al-Wasiti reported that: I attended Ahmad bin Sinan speaking and I hear, he said: Wahb bin Jarir reported that: Shu'aa' reported that, Abu Yunus reported that, Abu Qaza'a, reported that Haram ibn Hayyan reported that it was said to him: Recommend thee unto us, he replied: I recommend to you the last verses of Surat Al-Nahl: "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance." until the end of the Surah. (1)

(1) [1673] The assessment of the reliability of the chain of transmission
His men are trustworthy, except for the author's mentorand his Sheikh, so they neither criticized nor authenticated.
The authentication of the Hadith
Weak for the ignorance that is in the bond.
He told us that the pyramid of Ibn Hayyan was not attended by death...
I recommend to you the rings of Surat Al-Nahl.

Surah Bani Isra'il Mekkan surat

It is six thousand four hundred and sixty letters, one thousand five hundred and thirty-three words and one hundred and eleven verses.

[1674] Abu Ja'far Kamil ibn Ahmad al-Nahwi reported that, Abu 'Uthman Sa'id ibn Muhammad al-Muqri reported that Abu al-Hasan Muhammad ibn al-Qasim al-Faqih reported that: Abu 'Amr Muhammad ibn Ja'far ibn Muhammad al-shuruti reported that: Ibrahim ibn Sharik ibn al-Fadl al-Kufi reported that: Ahmad ibn 'Abd-Allaah ibn Yunus al-Yarbu'i reported that: Dawud ibn Sulayman al-Madaini reported that: Harun ibn Kathir reported that Zayd ibn Aslam,reported that his father, reported that Abu 'Umamah reported that Abi ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah Said: **((Whoever recites Surat Bani Isra'il and his heart has softened when mentioning his parents, he will be given from Paradise two quintals of reward, and a quintal of one thousand ounces and two hundred ounces, and an ounce of it is better than the world and whatever lies herein))** [(1)]

{In the name of Allah, the Most Gracious, the Most Merciful}

“Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad SAW) for a journey by night “ (Qur’an 17:1)

[1675] 'Abdullah ibn Hamid, reported that: Hamid ibn Muhammad reported that: Ali ibn Abdul Aziz reported that: Ubayd Allah ibn Muhammad) al-Taymi reported that: 'Abd al-Hamid ibn Hamid reported that: Hafs ibn Sulayman reported that: Talha ibn Yahya ibn Talha reported that his father reported that Talha ibn 'Ubayd Allah (may Allah be pleased with him) said: I asked the Prophet about the interpretation of “Glorified (and Exalted) be He (Allah)”, and he said: ((**Allah's transcendence from all evil**)) [(2)] and Glorified (and Exalted) be He (Allah) in the sense of exclamation, Al-A'sha said:

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(1) [1674] The assessment of the reliability of the chain of transmission
Subject, and see ((Benefits Group)) by Shawkani (p. 264), which was presented repeatedly at the beginning of the surah.

(2) [1675] The assessment of the reliability of the chain of transmission
In it, Hafs ibn Sulayman, the hadith is abandoned, ‘Abd al-Rahman ibn Hammad, the denier of hadith, and al-Wazzan is not mentioned with a wound or modification.

I say when his pride came to me,

Glory be to the One who nourishes the magnificent.

{From the Sacred Mosque}(Quran:17:1) they differed about it, and some of them said: Israa of (the Messenger of Allah) was from the Makka mosque. It was referred by:]]

[1676] What Abdullah Ibn Hamid reported on the authority of Makki Ibn Abdanon, on the authority of Abdullah Bin Hashim, on the authority of Yahya Ibn Saeed, on the authority of Hisham Al-Dastawi on the authority of Q'atada, on the authority of A'nas Ibn Malik, (MayAllah be pleased with him), On the authority of Malik Ibn Saasa (May Allah be pleased with him) that The Prophet (Peace be upon him) , related:..... It was,also, narrated by Sharik, on the authority of A'nas(May Allah be pleased with him): that Prophet(Peace be upon him). (1)

The authentication of the Hadith

The hadith as previously narrated by the ruler in Al-Mustadrak (The Completion)and corrected but tracked by Al-Dhahabi and Ibn Hibban for Abdul Rahman ibn Hammad and Hafs ibn Suleiman, but the revolutionary narrated by Othman ibn Muhib, from Musa ibn Talha, from the Prophet towards him, narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/2, and this is a messenger, Al-Daraqutni said:

And the sender is more correct.

((Ills)) 4/208.

(1) [1676] The assessment of the reliability of the chain of transmission

His narrators are trustworthy except for al-Wazzan, he neither criticized nor authenticated.

The authentication of the Hadith

With this isnaad, the two sheikhs narrated it in their Sahihs: Imam al-Bukhari in the Book of the Beginning of Creation, Chapter on the Remembrance of the Angels (3207) and its pronunciation:

((I am at home- and he stated: I mean, the man between the two men - so I came with a golden duck full of wisdom and faith, so he split from sacrifice to the hypochondrium of the abdomen with Zamzam water, then filled with wisdom and faith, and I came with a bear..))

The Hadith: In the book Virtues of the Ansar, Bab al-Mi'raj (3887) and its pronunciation:

((I am in the wreckage - and he probably said: In the stone - lying down if he comes to me lost - and he split between these to these and extract my heart with a bowl of gold filled with faith and wash my heart and then stuff it and then I am returned and then I come with a bear ..))

The hadith, which was narrated by Imam Muslim, Kitab al-Iman, Bab al-Isra' by the Messenger of Allah (164), was quoted by Malik ibn Sa'sa (a man of his people) who said, The Prophet of Allah said: I was at home between the sleeper and the awake, when I heard him say:

Amr Ibn Ubaid narrated on the authority of Al-Hassan who reported that:The Messenger of Allah(May Allah's prayers and peace be upon him) said: (While I was in the Sacred Mosque, in Al-Hijr (beside the House) between sleepy and awake, when Gabriel, peace be upon him, came to me with Al-Buraq..)) and he mentioned the hadith of the Mi'raj.

Others reported that : the Prophet's ascension journey was from the house of Umm Hani' bint Abi Talib, the sister of Aliyy(May Allah be pleased with them) and her husband Hubaira Ibn Abi Wahb Al-Makhzoumi.

They said: Allah the Almighty has said: {from the Sacred Mosque} (Quran:17:1), that is from the scared place" Haram"; Because the entire sacredplace " Haram" is a mosque, indicating it.

[1677] What Shaybah Ibn Muhammad reported on the authority of Aliyy Ibn Muhammad Al-Warraq, on the authority of Ahmed Ibn Muhammad Ibn Nasr, on the authority of Yusuf Ibn Bilal, on the authority of Muhammad Ibn Marwan, on the authority of Al-Kalbi, on the authority of Abi Saleh Badhan, on the authority of Umm Hani' bint Abi Talib(May Allah be pleased with her) that she said: The prophet was taken for a Journey by night from the Sacred Mosque to the farthest Mosq when he was in my house sleeping that night. He prayed in my house I'shaa,the last evening praying, before a Journey by night from the Sacred Mosque to the farthest Mosq, and I prayed with him. I went to sleep, leaving him in his praying place, so I did not wake up that night until he alerted me to the morning prayer ((O Umm Hani, I tell you

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One of the three between the two men, and I came, and he went with me, and I came with a bowl of Zamzam water, and he explained my chest to such and such..)).

With regard to the saying of Ibn ʻAbd al-Barr in al-Istiqbal on the margins of Ibn Hajar 3/374: It is Mazni from Bani Mazen ibn al-Najjar, and al-Hafiz referred to him as well as al-Nawawi said in ((Refinement of Names and Languages)) 2/388 (547) This is a suspicion from the saying of Ibn Sa'd in ((Al-Tabaqat al-Kubra)) 3/517:

And from Mazen ibn Al-Najjar Qais ibn Abi Sa'sa and the name of Sa'sa Amr ibn Zaid ibn Auf ibn Mubdhoul ibn Omar ibn Ghanam ibn Mazen.

Attention should be paid to the difference between Sasa'a ibn ʻAdi and Abu Sa'sa ʻAmr ibn Zaid al-Mazni.

It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/3, and Ibn Abi Shaybah:

Thana Salamah said, Muhammad ibn Ishaq said, Amr ibn ʻAbd al-Rahman ibn al-Hasan said The prophet of God said.

amazement)) I said: All your speech is amazement,may my father and mother be sacrificed for you. He got up and prayed the morning prayer and I prayed with him, and when he finished, he said: ((O Umm Hani! I prayed with you the last evening praying as you saw in this place, then Gabriel, peace be upon him, came to me while I was in this prayer of mine, and said: O Muhammad! Go out! I went out to the door, and an angel was standing on an animal, and said to me: Ride. I rode towards Jerusalem, and if I came to a valley, the front limbs of the animal were longer and its legs were shorter, and if I came to an obstacle, its legs were longer and its front limbs were shorter until I ended up in Jerusalem. I prayed there , then I prayed the morning with you now as you can see). (1)

(1) [1677] The assessment of the reliability of the chain of transmission

The hadith with this isnaad is denied for the sake of Muhammad ibn Marwan al-Sudi and Muhammad ibn al-Sa'ib al-Kalbi.

The authentication of the Hadith

Al-Tabari was taken out by Ibn Hamid, he said, Thana Salamah said, Muhammad ibn Ishaq said: Muhammad ibn al-Sa'ib told me from Abu Saleh, from um Hani in the Prophet's path that she used to say: I was not captivated by the Messenger of Allah except when he was in my house sleeping with me that night, he prayed the other dinner and then slept and slept, but when it was just before dawn, the Messenger of Allah gave us when he prayed the morning and we prayed with him and said:

((O um Hani, I have prayed with you the other supper as I saw in this valley, then I came to Jerusalem and prayed in it, then I prayed the morning prayer with you now as you can see)) and the hadiths mention the last supper prayer and the morning prayer - dawn - before the Isra, and in the two Sahihs:

Abu Mas'ud al-Ansari said: Oh Mughira!

Have you not learned that Jibril went down and prayed, prayed the Messenger of Allah, then prayed and prayed and prayed the Messenger of Allah...

Then he said: ((This is commanded)), narrated by al-Bukhari at the beginning of the Book of Prayer Times (521), and Muslim in the Book of Mosques, Chapter on Prayer Times (610), and according to al-Tabari according to the narration of Nafi' ibn Jubayr and others:

When the Prophet became the night in which he was captured, and only Jibril cared for him, he descended when the sun rose, so the first was called...

The Hadith ((Musannaf Abdul Razzaq)) 1/532, (2030).

Al-Qurtubi said, Yunus ibn Bakir said:

Ibn Kathir said: Moreover, Jibril (peace be upon him) came to the Prophet when prayer was imposed on him – meaning:

Muqātil said: The Isra' was a year before the Hijrah {To the Farthest Mosque} (Quran:17:1) meaning: Bayt Al-Maqdis, and it was called Al-Aqsa; Because it is the furthest away from the mosques that are visited {Whose precincts We did Bless} (Quran:17:1) with water, rivers, trees and fruits.

Mujāhid said: It is called belessed because it is the abode of the prophets, in it the descent of angels and revelation, in it is the rock, and to it people will be gathered on the Day of Resurrection {in order that We Might show him some Of Our Signs } (Quran:17:1) among Our wonders {for He Is the One Who heareth And seeth (all things).} (Quran:17:1) As for the hadith of Al-Masra, I limited it to the well-known and transmitted news, without the correspondents, without the reprehensible and flimsy hadiths with chains of transmission, and I compiled them in an abbreviated format to be sweeter to listen to and nearer to use.

[1678] And this is what Abu Muhammad Abdullah Ibn Hamid Al-Wazzan reported on the authority of Abu Hatim Makki Ibn Abdan on the authority of Abdullah Ibn Hashim Ibn Hayyan, on the authority of Yahya Ibn Saeed Al-Qattan, on the authority of Hisham Al-Dastaw'i who narrated.

[1679] Abdullah Ibn Hamid reported on the authority of Makki Ibn Abdan, on the authority of Muhammad Ibn Yahya on the authority of, Abd al-Samad on the authority of, Hisham on the authority of Q'atada, on the authority of A'nas(May Allah be pleased with him). (1)

[1680] And Abdullah Ibn Hamid reported on the authority ofMakki Ibn Abdan, on the authority of Ahmed Ibn Yusuf al-Qasir, on the authority of Ibn

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In Al-Isra – he grabbed his butt in the direction of the valley and a spring of water exploded, and Jibril and Muhammad – peace be upon them – performed ablution and looked at his face and inhaled and chewed.

He wiped his head, ears and feet to the heels and exuded his vagina and then prayed two rak'ahs with four prostrations and the Messenger of Allah returned and Allah approved his eye and blessed himself, and what necessarily came from the command of Allah Almighty, so the Messenger of Allah took Khadija's hand and then brought the eye and performed ablution as Jibril did, then he and Khadija knelt two rak'ahs, then he and Khadija were praying either.

Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)10/210-211.

(1) [1678- 1679] The assessment of the reliability of the chain of transmission

His narrators are trustworthy, except for al-Wazzan, who is not mentioned with a wound or modification.

Shawthab Bawsit,on the authority of Ibrahim Ibn Muawiyah Ibn Jablah, on the authority of Hadiba Ibn Khalid, on the authority of Hammam. (1)

[1681] Abdullah Ibn Hamed reported on the authority of Makki, on the authority of Abu Al-Azhar, on the authority of Abdul Samad, on the authority of Hammam.

[1682] Abdullah reported on the authority of Makki (Ibn Abdan) on the authority of Ahmed Ibn Yusuf on the authority of Amr Ibn Āṣim Al-Kalabi on the authority of Hammam,on the authority of Q'atada, on the authority of A'nas (May Allah be pleased with him).

[1683] Abdullah Ibn Hamid Al-Wazzan reported on the authority of Makki,on the authority of Muhammad Ibn Yahya, on the authority of Abdul Wahhab Ibn Ataa, on the authority of Saeed, on the authority of Q'atada, on the authority of A'nas Ibn Malik, on the authority of Malik bin Sa'sa (May Allah be pleased with him), that the Prophet (Peace be upon him). (2)

[1684] Abdullah Ibn Hamid Al-Wazzan reportedxon the authority of Makki Ibn Abdan, on the authority of Ahmed bin Yusuf Al-Azdi, on the authority of Hajjaj Ibn Minhal, on the authority of Hammad Ibn Salamah, on the authority of Th'abit, on the authority of A'nas (May Allah be pleased with him): that the Messenger of Allah(Peace be upon him) said: (3)

[1685] Abdullah reported on the authority of Makki, on the authority of Abu Al-Azhar Ahmed Ibn Al-Azhar, on the authority of Yahya Ibn Saleh Al-Wahzi and Marwan Ibn Muhammad, on the authority of Saeed bin Abdul Aziz Al-Dimashqi, on the authority of Yazid Ibn Abi Malik, on the authority of A'nas Ibn Malik(MayAllah be pleased with him): that the Messenger of Allah (Peace be upon him) . (4)

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(1) [1680] The assessment of the reliability of the chain of transmission
In it Ibn Shudheb and Ibrahim ibn Muawiyah are unknown, Al-Wazzan is not mentioned with a wound or modification.

(2) [1681- 1683] The assessment of the reliability of the chain of transmission
Author's Scholar
Neither criticized nor authenticated.

(3) [1684] The assessment of the reliability of the chain of transmission
His men are trustworthy, except for Al-Wazzan, so he neither criticized nor authenticated.

(4) [1685] The assessment of the reliability of the chain of transmission
In it, the author's mentorneither criticized nor authenticated.

[1686] Abu Saeed Muhammad Ibn Abdullah Ibn Hamdun reported on the authority of Abu Hamid Ahmad Ibn Muhammad Ibn Al-Hassan Al-Sharqi, on the authority of Muhammad Ibn Yahya, on the authority of Abd Al-Razzaq, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of A'nas(may Allah be pleased with him): that the Prophet(Peace be upon him). (1)

[1687] Abdullah Ibn Hamid Al-Wazzan reported on the authority of Makki Ibn Abdan, on the authority of Abu Al-Azhar, on the authority of Abu Al-Nadr Hashem Ibn Al-Qasim, on the authority of Abu Jaafar Issa Ibn Abdullah Al-Saadi, on the authority of Abu Al-Aaliyah, on the authority of ʾAbū Hurayrah (May Allah be pleased with him): that the Prophet (Peace be upon him). (2)

The authentication of the Hadith

It was narrated by al-Nasa'i in ((Al-Mujtaba)) in the Book of Prayer, Chapter on the Obligation of Prayer 1/221-223 by Amr ibn Hisham who said:

Mukhlad told us about Saeed ibn Abdul Aziz, with him raised:

He said, "I came with a bear on top of the donkey, and without the mule, he stepped it at the end of it."

The hadith and the previous isnaad was narrated by Muslim in his Saheeh in Kitab al-Iman, Bab al-Isra by the Messenger of Allah (162).

(1) [1686] The assessment of the reliability of the chain of transmission

In it, the author's mentorneither criticized nor authenticated.

The authentication of the Hadith

Imam 'Abd al-Razzaq said in al-Musannaf:

Muammar said, Al-Zuhri said: Anas ibn Malik (may Allah be pleased with him) told me that the Prophet imposed fifty prayers on him on the night of his captivity, then they were reduced to five, and then he was called: O Muhammad! {What changes the saying I have} and that you have fifty five.

End, ((Musannaf)) 5/328, but according to the two shaykhs from the way of Yunus from Ibn Shihab al-Zuhri, from Anas ibn Malik said: Abu Dhar (may Allah be pleased with him) used to say that the Messenger of Allah said: ((Faraj roof of my house while I was sleeping in Mecca and Jibril came down and released my chest ..))

The hadith in its length, was narrated by al-Bukhari in ((Sahih)) in the first prayer book (349), and Muslim also in ((Sahih)) in the Book of Faith, Bab al-Isra by the Messenger of Allah (163).

(2) [1687] The assessment of the reliability of the chain of transmission

Are there: Al-Wazan is not mentioned with a wound or modification, and Abu Ja'far Sadduq is poorly preserved, and it seems that this isnaad also fell between Abu Ja'far and Abu al-'Aliyah, because al-Tabari narrated it in his interpretation in two ways:

[1688] Abu Salih Shuaib Ibn Abi Al-Hussein Al-Bayhaqi reported on the authority of Makki Ibn Abdan, on the authority of Abu Al-Azhar on the authority of Rawh Ibn Ubadah, on the authority of Salih Ibn Abi Al-Akhdar, on the authority of Ibn Shihab on the authority of Saeed Ibn Al-Musayyib, on the authority of ʾAbū Hurayrah(May Allah be pleased with him): that the Messenger of Allah (peace be upon him). (1)

[1689] Muhammad Ibn Abdullah Ibn Hamdun on the authority of Ahmed Ibn Muhammad Ibn Al-Hassan, on the authority of Muhammad Ibn Yahya, on the authority of Muhammad Ibn Katheer Al-Sana'ani, on the authority of Muammar, on the authority of Al-Zuhri, on the authority of Urwa, on the

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Ali ibn Sahl said: Happened

Hajjaj said: Abu Ja'far al-Razi told us about al-Rabi' ibn Anas, from Abu al-'Alia al-Riahi, from Abu Hurayrah or others – Abu Ja'far doubted – in the words of Allah Almighty {Glory be to Him who was taken prisoner by His servant} verse, he said:

Jibril came to the prophet with Mikael.

Talk at length.

Through Muhammad ibn 'Ubayd Allah he said, Abu an-Nadr Hashem ibn al-Qasim told us: Abu Ja'far al-Razi told us about al-Rabi' ibn Anas, from Abu al-'Alia – or others – Abu Ja'far doubted Abu Hurayrah.

towards him.

Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) 15/ -6 11.

Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Numayr told us, Yunus ibn Bakir told us, Issa ibn Abdullah Al-Tamimi told us – meaning:

Abu Jaafar Al-Razi - on the authority of Al-Rabie ibn Anas Al-Bakri on the authority of Abu Al-Alia - or others - on the authority of Abu Hurayrah - may God be pleased with him.

and so on.

((Tafseer al-Qur'an al-'Azim)) by Ibn Abi Hatim 7/2309 (13184).

(1) [1688] The assessment of the reliability of the chain of transmission

In it the son of Abi al-Akhdar is weak and is considered to be in it, and al-Bayhaqi is hidden.

The authentication of the Hadith

The hadith of al-Zuhri on the authority of Saeed, on the authority of Abu Hurayrah raised:

The night I was captivated by me, I saw Moses.

Etc.

It is also agreed upon, which was narrated by Imam al-Bukhari in the Book of Hadiths of the Prophets - Chapter of the Words of God Almighty:

{Did the hadith of Moses come to you} (3394), and Imam Muslim in Kitab al-Iman, Bab al-Isra by the Messenger of Allah (168), both by Muammar, from al-Zuhri.

authority of Aisha(May) Allah be pleased with her: that the Prophet (Peace be upon him). (1)

[1690] Muhammad Ibn Abdullah reported Abu Hamid Ibn Al-Sharqi reported on the authority of Muhammad Ibn Yahya, on the authority of Abd Al-Razzaq on the authority of, Muammar, on the authority of Al-Zuhri, on the authority of Aby Salama Ibn Abd Al-Rahman, who said: I heard Jabir Ibn Abdullah (May Allah be pleased with them both) say: The Messenger of Allah (Peace be upon him) said (2)

[1691] Abu Al-Hassan Al-Abdari and Abu Al-Qasim Al-Samri reported on the authority of Al-Abbas Ibn Mansour Ibn Al-Abbas, on the authority of Ateeq Ibn Muhammad, on the authority of Ishaq Ibn Bishr Al-Qurashi. on the authority of Ibn Jureij , on the authority of Mujahid, on the authority of Ibn Abbas(May Allah be pleased with them both), on the authority of

(1) [1689] The assessment of the reliability of the chain of transmission
Muhammad ibn Kathir Sadduq is very wrong.
The authentication of the Hadith
The hadeeth of ʻAisha (may Allah be pleased with her) said:
Prayer - and for a Muslim: The prayer - the first thing that imposed two rak'ahs, so the travel prayer was approved and the Hadr prayer was completed.
Narrated by al-Bukhari in the chapters of shortening the prayer, the door shortens if it comes out of its position (1090), and Imam Muslim in the book of prayers of travelers (685), as well as narrated by Ibn Khuzaymah in ((Sahih)) 1/156, the chapter mentioned the imposition of the five prayers of the number of rak'ahs (303), and I did not find anyone mentioned the attribution of the workbook, as if it deviates from the path of the two Sahihs to catch up on them and match Abu Abdullah al-Hakim al-Nisaburi.

(2) [1690] The assessment of the reliability of the chain of transmission
Its men are trustworthy, except for the author's mentor and Saleh.
The authentication of the Hadith
In ((Musannaf ʻAbd al-Razzaq)) 5/329:
Muammar said, Al-Zuhri said, Abu Salamah told me about Jabir raised:
I arose in stone when my people lied to me, and he lifted up Jerusalem to me so that I could be called to them.
And according to a Muslim from the way of Aqeel about syphilis towards him in the Book of Faith (170).

Juwaybir and Ibn Khalifa, on the authority of Ad-Dahhak, on the authority of Ibn Abbas(may Allah be pleased with him). (1)

[1692] Shuaib Ibn Muhammad reported on the authority of Makki Ibn Abdan, on the authority of Ahmad Ibn Al-Azhar, on the authority of Rawh Ibn Ubadah, on the authority of Awf, on the authority of Zurara Ibn Awfa, on the authority of Ibn Abbas, (May Allah be pleased with them both), on the authority of the Messenger of Allah (Peace be upon him). (2)

[1693] This is evidenced by what al-Hasan ibn Muhammad ibn al-Hasan ibn Ja'far, reported: Al-Hasan ibn Muhammad ibn al-Hasan Hārūn reported that: Ahmad ibn Muhammad ibn Nasr reported that: Yusuf al-Saadi reported that: Al-Suddī reported that Muhammad ibn al-Sa'ib reported that Ba'adhan reported that Ibn 'Abbas (may Allah be pleased with them). (3)

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(1) [1691] The assessment of the reliability of the chain of transmission
In it Ishaq ibn Bishr is a liar, and It includes narrators whom I cannot find, and whoever neither criticized nor authenticated, and the second way has a weak joyber, and the laughter did not hear from Ibn Abbas.
The wonder of the classifier mentions such chains of transmission after the claim of limiting - in the hadith of the secret - to the famous news without the messengers, and without manicures and flimsy hadiths.

(2) [1692] The assessment of the reliability of the chain of transmission
In it Shuaib Sheikh Musannaf Mastour.
The authentication of the Hadith
It was narrated by Imam Ahmad from Muhammad ibn Ja'far and Ruh with the isnaad mentioned in ((Al-Musnad)) 1/309 (2819) and Al-Bayhaqi in two paths that meet on Awf, as well as in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy)2/363-364.

(3) [1693] The assessment of the reliability of the chain of transmission
His scourge is Al-Saddi and Al-Kalbi, as well as Abu Saleh.
But the hadith is true in other ways as it will come.
The authentication of the Hadith
Narrated by Muslim in ((Saheeh))- Kitab al-Iman - the way of Muhammad ibn al-Muthanna and Ibn Bashar - Ibn al-Muthanna said:
Muhammad ibn Ja'far told us about Qatada who said: I heard Abba Alia say: The cousin of your prophet told me – meaning: Ibn 'Abbas (may Allah be pleased with him) said:
The Messenger of Allah was mentioned when he was taken captive by him.
Hadith (165), and in ((Musnad of Imam Ahmad)) 1/309 (2821) by Abu Omar the blind, I am Hammad ibn Salamah from 'Ata' ibn Al-Sa'ib from Saeed ibn Jubayr, from Ibn 'Abbas (may Allah be pleased with them) when the night I was captured came to me with a good smell.
Hadith, al-Tabari said, Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told us:

Reported that the Messenger of Allah referred to the hadith of some of them entered into each other and explained: The Messenger of Allah Said: When it was the night of my journey while I was in Makkah between being sleep and awake, Jibrīl (peace be upon him) came to me and said: O Muhammad, arise, and when Jibrīl and Mika'il (peace be upon them) were with me, Jibrīl faced Mika'il, peace be upon them and said: Bring me a bowl of Zamzam water to purify his heart and expand his chest, He continued narrating: So he split my stomach, washing it three times (1) and Mika'il (peace be upon him) sought him with three bowls of Zamzam water, so he expanded my chest and removed what was in it from malevolence and filled it with forbearance, knowledge and faith and sealed between my shoulders with the seal of prophecy, then Jibrīl (peace be upon him) took my hand until I ended up watering Zamzam and addressed the angel: bring me cups from the water of Zamzam and from the water of Al-Kawthar and he ordered me: Perform ablution (Wuḍūʾ), and I performed ablution, then he proceeded: O Muhammad, Wend, I asked: Where to? He replied: To your Lord and the Lord of everything, and he took my hand and took me out of the mosque, he saw the Buraq, which is a creature above the donkey, and lesser than the mule, his cheek is like a man's cheek, his tail like that of a camel, his comb resembles that of a horse, his hooves are similar to camel hooves, his nails like cow's hooves, his chest like a red ruby, his back like a white pearl, he has a scent of Paradise, he has two wings in his thighs that pass like lightning, his step is the end of his limb, he stared at me and said: Ride O Muhammad, for this is the creature of Ibrahim which he used to journey to Al Haram (ka'ba), when I reached the creature with my hands, and it was difficult for me to ride, Jibrīl (peace be upon him) told the creature: **Meh, Buraq, the creature replied back, O Jibrīl, he caressed a yellow, so Jibrīl (peace** be upon him) proceeded: O Muhammad, have you caressed a yellow? He replied: No, by Allah, but I passed one day on 'Esaf and Na'ila, caressing their heads and I said that some people worshiped you, although

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Muhammad ibn al-Sa'ib told me from Abu Salih ibn Badham, from um Hani ibnt Abi Talib in the Prophet's path that she used to say that I am not captive by the Messenger of Allah except when he is sleeping with me in my house.

Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) 15/ 2.

(1) According to al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/7 by al-Rabi' ibn Anas, from Abu al-'Aliyah, from Abu Hurayrah or others. Bumps.

they had been bidden to worship none but Allah, but we're misguided, and Jibrīl (peace be upon him) said: O Buraq, are you not ashamed? By Allah, you have never been ridden by a prophet more honorable to Allah Almighty than Muhammad, he proceeded: Al Buraq shook, Then he lowered until he was stuck to the ground, so I rode him and settled, so Jibrīl, peace be upon him lead us towards Al-Aqsa Mosque, in the blink of an eye, Al Buraq and Jibrīl were in the same speed, passing occasionally by each other's side, when we were journeying I heard a call from my right and he said: Hold your horses, O Muhammad, he said it thrice, but I didn't adhere to what he said (marching on the path up ahead) I passed him, and then I heard a call about (from my left side) he repeated: Hold your horses, O Muhammad (he said it thrice this time too), but I did not comply again (and then I went until) I exceeded him, then appeared an old woman, decorated with every tool of adornment and joy, she said: O Muhammad, I did not turn to her, and when I passed her, I said: O Jibrīl, who is this woman whose call I didn't heed? He replied: The preacher of the Jews, In His Name, Who holds my soul in His Hand, if you heeded his call your whole nation (Ummah) would have been Judaized (converted to Judaism) after your passing, and considering the one who called you from your left side, it's the preacher of the Christians, In His Name, Who holds my soul in His Hand, if you heeded his call your whole nation (Ummah) would have been Christianized (converted to Christianity) after you, and the one who was decorated with tools of joy and adornment is the world, and if you sought her, your whole nation (Ummah) would have chosen this world over the hereafter, and then I was presented two pots, one of which was milk and the other was wine, and I was told: Drink whatever you want, so I took the milk and drank it, and Jibrīl (peace be upon him) said: You and your nation have become (on good nature), but if you took the wine, your nation would've gone astray after your passing, he said: Then the Messenger of Allah walked and Jibrīl (peace be upon him) walked with him, until he came upon some people who sow and harvest in one day whenever they harvest, their yield returned as it was, so the Prophet having observed, he addressed Jibrīl (peace be upon him) saying: 'Who are these?' He replied: These are the Mujahideen (those who marched forth for the cause of Allah) their good deeds are multiplied seven hundred times "And whatsoever ye

spend (for good) He replaceth it. And He is the Best of Providers." (1) Then he came to the people whose heads bowed to the rock whenever they acquiesced, they returned as they were not (they are not spared from that thing, he faced the angel and asked: Who are these, Jibrīl?! He replied: Those who laze from performing prayers.

Then he came upon some people with patches on their fronts, and on their heads, for they wander as cattle lay on the shrine, the zaqqum, the kneecaps of hell and its stones, and he asked: What are these, Jibrīl? He replied: Those who do not pay (alms from) their possessions, Allah did not oppress them, for Allah doesn't do the least unjust to his creatures, and then some people came in their hand's meat in a pot of goodly cooked and other malicious meat, then they proceeded to consuming the malicious, thus refraining from eating the ripened meat, I said, what are these, O Jibrīl? This man comes from your Ummah (Muslim nation), he was wed to a benevolent woman but he sought a malicious woman (and slept with her) until the morning sun shines, and the woman will wake next to the husband who is halal and good, but she will seek a malicious man, sleeping with him until the morning sun shines, and then he came on a Woodblock on the road, and no garment passes through in one piece, but mostly ripped ,or ragged, the prophet wondered: What is it, Jibrīl? He replied: (This is like the people of) your nation falling on the road and cutting it off.

Then he recited the verse "And do not sit on every path, threatening and averting from the way of Allah those who believe in Him" He then came upon a man who had gathered a great bundle that he could not carry, but kept adding, perplexed, I asked: What is it, Jibrīl? He replied: This man of your nation has trusts of other people that he cannot render, but keeps adding to its piles, then he came upon some people whose tongues and lips are pressed with iron rods, whenever they pressed, they turn aback for their nature of old to be

(1) Saba: 39, according to al-Tabari – in the previous reference – they spent from the way of Ali ibn Sahl who said:
Hajjaj told us:
Abu Jaafar al-Razi told us about al-Rabi' ibn Anas, from Abu al-'Alia al-Riahi, from Abu Hurayrah – or others – Abu Ja'far doubted the words of Allah the Almighty {Glory be to him who was captured by his servant} The verse said Jibril came.
Talking in a context that corresponds to the context of the work in places and differs in places.

pressed anew, so who are these, O Jibrīl? These are preachers of Dissension, and then he came on a small hole from which a great bull comes out, and he made the bull want to return from where he came out, so he could not, he said: What is this (O Jibrīl)? He replied: This man of your nation speaks the great word (and then regrets it) he cannot return it, he said: Then he came upon a valley and found a wind (good and cold) and a sound, (he asked: What is this good wind? And what is that sound?) He replied: This is the voice of Paradise, saying, O Great Lord, bring me what you promised me, for I have multiplied my rooms, my light, my silk, my brocades, my pearls, my corals, my silver, my gold, my cups, my journals, my jugs, my fruits, my honey, my milk, my wine, and my water, so grant me what you've promised, and he said: To you every believer be it man or woman, for those who believed in me and my messengers, performing good deeds, not taking idols as gods, glorifying only Me, for who feared me is safe, and who asked me I gave him, and who gave alms out of charity for me is rewarded, and who trusted me with his sufficiency will be supported, for I am Allah ,and Allah faileth not to keep the tryst, and He revealed "Successful indeed are the believers" to "So blessed be Allah, the Best of Creators!" Paradise replied: I was pleased, and then he came upon a valley and heard a voice of denial therein and found a stinky wind, and said: What is it, Jibrīl? He said this is the voice of hell it says: Lord, you have promised me what you promised me, for my chains, my chains, my shackles, my a bitter thorny plants, my Boiling water and my darkness have multiplied, my bottom has gone far and my high temperature has intensified, so I have done what you promised me, he said: To you every polytheist/idolaters be it man or woman, every infidel or disbeliever, and every malicious, and every mighty man who does not believe in the Day of Judgment, she said: I was satisfied, then he walked with Jibrīl (peace be upon him) and Jibrīl (peace be upon him) told him: O Muhammad, venture down and prayeth to god, I went down and complied, and he said: Do you know where you prayed? I prayed in a land of good (Makkah), may it be my destination for Hijra, and then he said: O Muhammad, venture down and prayeth, I went down and complied, and he said: Do you know where you prayed? I prayed in Tur Sinai, where Allah the Almighty spoke to Mūsā, peace be upon him, and then said: O Muhammad, venture down and prayeth, I went down and complied, and

he said: Do you know where you prayed? I prayed in Bethlehem where ʻIssa (peace be upon him) was born, and he said: Then we went on until we came to Jerusalem, upon reaching, behold, I became surrounded with angels who came down from heaven, receiving me the good news and honor from Allah the exultant praised be His name, saying to me, "Hail to you, O first, O last, and O Gatherer! I said: Hey Jibrīl: What did they greet me by? He said that you are the first man to be resurrected from the grave, so is your nation, and the first intercessor, and that you are the last of the prophets, and that you are surrounded by your nation – that is: The gathering for the day of Resurrection, after passing by it, Jibrīl When I entered the door as I am with the prophets and messengers, peace be upon them - and in the hadith of Abu Al-Alia - the souls of the prophets who were sent by God Almighty before me from ʾĀdam,ʾ Idrīs, and Nūḥ to ʻIssa, peace be upon them, Allah the Almighty has brought them together, so they greeted me like the greeting of the angels, I said, O Jibrīl: 'Who are these?' He replied: Your brothers the prophets, peace be upon them.

Quraish tribesmen claimed that Allah the Almighty has a partner, and the Jews and Christians asserted that Allah the Almighty has a son, so ask thee those messengers of Allah (peace be upon them) does Allah the all capable has a partner? As revealed in the following verse “And ask (O Muhammad SAW) those of Our Messengers whom We sent before you: "Did We ever appoint aliha (gods) to be worshiped besides the Most Beneficent (Allah)?” and they acknowledged the lordship of Allah the Almighty praise be His name. Then he gathered them and the angels in rows, after introducing me, I was ordered to lead them in prayers, we prayed two raka’as, then the prophets (peace be upon them) praised their Lord, afterwards Ibrahim (peace be upon him) said: Praise be to Allah who took me as an intimate friend and gave me great kingship, and made a nation of my offspring, made me a pious man, and saved me from the fire and made it cool and peaceful, then Mūsā peace be upon him praised his Lord Almighty and said: Praise be to Allah, the sustainer of the worlds, who spoke to me, He made the destruction of the Pharaoh’s people at my hands, He saved the children of Israel at my hands, and made (my people a nation) guide the truth, then use it to be just and righteous and then Dāwūd, peace be upon him, praised his Lord Almighty

and said: Praise be to Allah who made me a great king and taught me the Zabūr, and made iron for me soft, subjected me mountains praising Allah the Exalted, and birds, and gave me wisdom and judgment, then Sulaimān peace be upon him praised his Lord Almighty and said: Praise be to Allah who subjected me the winds and shayāṭīn soldiers at my bid, manufacturing whichever I wisheth for arches, images, basons as large as reservoirs, and (cooking) cauldrons fixed (in their places), taught me the speech of birds, and on me has been bestowed (a little) of all things, and crowned me a great king with unmatchable might, and made my kingship good and virtuous in which I do not have an account, and then ‘Issa (peace be upon him) praised his Lord Almighty and said: Praise be to Allah, the Lord of the worlds, who made me a word from him, and made me like Adam created him from dust and then commanded him to be (exist), and taught me the book, wisdom, the Taurah and the Gospel, and made me heal the blind and the leper and revive the dead, God willing, and lifted me up, cleansed me and helped me and my mother shielding us from the accursed Satan, so the devil had no way for us, and then Muhammad said: All of you have praised our God Allah the Exalted, (and I praise) my Lord, and he said: Praise be to Allah who sent me as a mercy for the 'Alamin (mankind, jinns and all that exists), as a bringer of good tidings and a warner, and revealed to me the Furqan (Qur’an) in which everything was clarified and made my nation the best community that hath been raised up for mankind, a median nation, and made my nation consist of those of old, and those of later times, He expanded my chest and removed my burden, and raised high for me my repute, and made me a conqueror and the Last of the prophets, and Ibrahim (peace be upon him) commented (after that): That’s how Muhammad praised thee.

Then he brought three vessels with covered lids: A vessel with water therein, and it was said to him: drink, so he drank a little, then another vessel of milk was pushed unto him, and it was said to him: drink, so he drank until his thirst was quenched, and then another vessel of wine was pushed unto him, and it was said to him: Drink, he said: I don't want it for I have quenched my thirst, so Jibrīl said to him: Peace be upon him: You have made it right, for (it will be forbidden) for your nation, and if you drank, only a little, if just

a sip, your nation would've followed you, and if you were watered from the water, you would have drown and so is your nation.

Then Jibrīl took [1] me by the hand to the rock and he brought me up on it If Mi'raj (ascension to the seven heavens) I have not seen anything like it good and beautiful, those who look at it have never seen anything better than it, and from it the angels meandered, its origin is on the rock of Jerusalem and its head (plastered in) the sky, one of its crossbars is a red ruby and the other is a green aquamarine, a degree of silver and a degree of gold and a degree of emerald, crowned with pearls and rubies, which is the miraj from which the angel of death (peace be upon him) appears to catch souls, if you see your dead look up to him is cut off If he saw it for his goodness, Jibrīl (peace be upon him) lifted me until he put me on his wing, and then he raised me to the lower heaven of that Mi'raj and knocked on the door, and it was said to him: Who is it? He replied: I am Jibrīl, he said: And who is with you? He replied: Muhammad, he said: Was Muhammad sent? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect inheritor, hail to you, he opened the gate, and we moved in: Whilst I was walking in the lower heavens, I saw a rooster with green fluff and white feathers (the whiteness of his feathers is the whitest that) I had ever seen, and a green fluff under his feathers as the greenest I had ever seen, it's as if his feet were in the lower seventh earth and his head was under the throne, his neck bent under the throne, he had two wings of his shoulders, if he spread them beyond the East and the West, and if at some night he spread his wings and flickered them and shouted praise to Allah the Almighty, he says: Glory be to the Holy King, the Great and Transcendent, there is no god but Allah the Alive the Eternal, and if he does that, the roosters of the whole earth would glorify its maker, flapped their wings and started screaming, and if that rooster dwells in the sky, the roosters of the whole earth dwell, and then if he is agitated by his action (in heaven),

(1) From (g) (e), and according to al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/12 in the hadith of Abu Sa'eed (may Allah be pleased with him): Then he brought the Mi'raj descent in which the souls of the sons of Adam went to heaven, and if it is the best thing I have seen, did you not see to the deceased how his gaze limits to him, so he limped us in it until we ended up at the gate of the lower heaven.

the roosters of the whole earth are agitated in response to him by praising Allah the Almighty, and in the manner of his saying, the Messenger of Allah said: Since I saw that rooster, I have missed seeing him again.

He replied: Then I passed an angel whose body half of what follows his head consists of fire, and the other half is snow, and what is between them is darn, neither fire melts snow nor snow extinguishes the fire, and he is standing calling out in a voice saying: O Allah, who can unite between snow and fire, unite the hearts of your faithful servants, and I said: Jibrīl, who is this? He replied: An angel known as: Habib, and Allah the Almighty entrusted him with the shoulders of the heavens and the edges of the earth, what I advise to the people of the earth, this is what he has said since creation.

He added: Then I passed another angel sitting on a chair for whom the world had been brought to his knees and (in his hands) a tablet written of light in which he looked and did not turn right or left, looking at it like a sad man, and I said: Who is this, Jibrīl? He replied: When I passed by an angel whom I am more afraid of than this, he said: And what prevents you, we are all in your status, this is the angel of death, constant in the capture of souls, and he is one of the most hardworking angels, I said: Jibrīl, everyone who died looks at this? He replied: Yes, I said: Dying is but a major event, and he said: O Muhammad, and after death is greater (than death), I said: O Jibrīl, help me approach the angel of death, so that I can manage to greet and ask him, he helped me get near the aforementioned Angel, and I greeted him, and he nodded to me, so Jibrīl proceeded: This is Muhammad, the prophet of mercy and messenger (of Allah the exultant glorified be His name), the angel of death, greeted me and did well (honored me in immense hospitality) then told me: Rejoice O Muhammad, for I see all the good in you and in your nation (Ummah), I praised and wondered: Praise be to Allah, what is this tablet in your hands? He replied: It mentions the lifespan and the Hour of all creations, I said: Where are the names of those whose souls were seized in the ages of old? He replied: Those spirits are written in another tablet which have been cross checked, and I also do with every spirit that if I catch his spirit, I fly (in its trail), so I asked: O great Angel of Death, Subhan Allah!, how can you seize the souls of all the people of the earth when you are in this place of yours? He replied: Do you not see that the whole world is between my knees, and all

creatures are between my eyes, and my hands reach the East and the West and behind them, and if the time of a servant of God comes, I look at him and my assistants, and if he looks at me (my helpers from the angels that I) looked at him, they knew that his soul is to be harvested, so they seek him to end his life span and harvest his soul, if his soul reached his throat, I knew that, for that nothing is hidden from me, so I extend my hand to him, collecting his soul, for that is my command and the command of spirit gatherers among the servants of Allah, he said: So he told me while I was with him.

Then we passed by another angel, and I saw no angels created like him, frowning like him, frowning like a foul-looking, very oppressive, and apparently angry, when I looked at him, I was very terrified, and I said: Jibrīl, who is this? For I was terrified of him, he said: Do not be surprised to be terrified of him, we are all in a status similar to yours, fearing him, it's Malik the gate keeper of hell fire, he never smiled and still since the Allah the Almighty appointed him in this post, his anger increases every day, he becomes more wrathful on the enemies of Allah the Almighty and sinners seeking to exact revenge on them, I said: Help me approach him, he then offered a helping hand, Jibrīl (peace be upon him) greeted him, but he did not raise his head, and Jibrīl (peace be upon him) said: O Malik, this is Muhammad, the Messenger of Allah, the Messenger of the Arabs, the angel in looked at me in consequence, greeted me, telling me to rejoice, so I wondered: How long have you been a gatekeeper of hell? He replied: Since I was created until now, as well as until the Hour arises, I said: O Jibrīl, command him, to eveal a layer of hell, he said: So he ordered him and he did and came out of it a bright black flame with smoke of dark turmoil filled the horizons and I saw (a great horror and a terrible thing) I am unable to describe that I passed out (and almost gone) myself, Jibrīl peace be upon him and ordered him to return the fire and returned it then we passed many angels that only Allah the almighty can count their number, every angel of them has faces between his shoulders and faces in his chest, in every face mouths and tongues he praises Allah the Almighty and glorifies him and praises him with those tongues, and I saw from (their bodies) Their creation and worship a great deal.

Then we went by, and if a man of perfect character and marvelous creation, he wasn't as imperfect as other people, on his right a door from which good smells come out, and on the left a door from which a malicious wind comes out, if he looked at the door on his right, he laughed and was hopeful, and if he looked at the door on his left, he wept and grieved, and I said: Jibrīl, who is this? And what are these two doors? He replied: This is your father Adam, peace be upon him, and this door on his right is the door of Paradise, if he looks at those of his descendants who enter Paradise, he laughs and is hopeful, (and if he looks at the door on the left, which is the gate of Hell and those of his descendants who enter it) he weeps and grieves.

He proceeded: Then we ascended to the second heaven and Jibrīl (peace be upon him) initiated by knocking and said: 'Who is this?' He replied: Jibrīl, it was said: And who is with you? He replied: Muhammad, they said: Has it been sent to him? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect inheritor, hail to you, he opened the gate, we entered, and there were two young men, and I said: Jibrīl, who are these two young men? He replied: These are Isa bin Maryam and Yaḥyā ibn Zakariyā, cousins, peace be upon them.

He proceeded: Then we ascended to the third heaven, and Jibrīl (peace be upon him) initiated by knocking and said: 'Who is this?' He replied: Jibrīl, it was said: And who is with you? He replied: Muhammad, they said: Did he receive the Message? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect inheritor, hail to you, he opened the gate, and we moved in, there was a man was preferred to people with benevolence and beauty, just as he preferred the moon on the night of the full moon over all other planets, and I said: Who is this (my brother) Jibrīl? He replied: Tell me about the tale of the prophet Yusuf's (peace be upon him) brothers?

He replied: (Then we ascended to) the fourth heaven, Jibrīl initiated by knocking and they said: 'Who is this?' He replied: Jibrīl, they said: And who is with you? He replied: Muhammad, they said: Did Muhammad receive the message? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect

inheritor, hail to you, and we entered, and when a man came, I said: Who is this (O Jibrīl)? He replied: Idris, peace be upon him, God raised him to a higher place, and he supported his back to the Diwans of creatures in which their affairs are located.

He replied: Then we ascended to the fifth heaven, and they said: 'Who is this?' He replied: Jibrīl, they said: And who is with you? He replied: Muhammad, they said: Did Muhammad receive the message? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect inheritor, hail to you, he said: Then we entered, and there was a man sitting around him and some people to whom he was telling stories, I asked: Jibrīl, who is this and who are those around him? He replied: This is Hārūn, peace be upon him, who is beloved in his people, and those around him are the children of Israel.

He replied: Then we ascended to the sixth heaven, Jibrīl initiated by knocking, and they said: 'Who is this?' He replied: Jibrīl, they said: And who is with you? He replied: Muhammad, they said: Did Muhammad receive the message? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect inheritor, hail to you, and we entered, that's when we saw a man who sat down and wept as we passed him, I inquired about him saying: I said: Jibrīl, who is this? He replied: This is Mūsā, peace be upon him, I said: Why does he cry? He replied: He replied: The children of Israel claim that I honor the sons of Adam as compared to Allah, may He be exalted, and this man of the sons of Adam has succeeded me in his world and I am in my afterlife, so if he himself did not care, but with every prophet his nation. (1)

(1) What is in the hadeeth of Malik ibn Sa'sa – in the two Sahihs – is clear:
So I came to Moses and greeted him, and he said: Welcome from a brother and from a prophet, and when I passed by he wept, he said:
what made you cry?
He said: O Lord, this boy who soon after me will enter Paradise from his ummah better than from my ummah, and we have come to the seventh heaven.
The Hadith
Narrated by al-Bukhari, Kitab al-Initiation of Creation, chapter on the remembrance of angels (3207), and Muslim, Kitab al-Iman, chapter al-Isra bi-Rasul Allah (164).

He replied: Then we ascended to the seventh heaven, Jibrīl initiated by knocking and they said: 'Who is this?' He replied: Jibrīl, he said: And who is with you? He replied: Muhammad, they said: Did Muhammad receive the message? He replied: Indeed, he added: Welcome O Muhammad, may Allah greet you, a brother and an inheritor of truth, an excellent brother, the perfect inheritor, hail to you, and we entered, there was a man who was sitting on a chair at the gate of Paradise and he had people sitting with white faces like papers, and people in their colors something, and those who had something in their colors and entered a river and washed in it and came out of it devoid of their colors a bit, then they entered another river and they came out and devoid of their colors a bit, then they entered another river and they came out devoid of their colors completely and became like the colors of their companions and they came and sat down To their companions, I said: (O brother) O Jibrīl, who is this Ashmat and who are these and what are these rivers?

He replied: This is your father Ibrahim, peace be upon him, the first to shine on earth, and as for these white-faced, they are people who did not cover their faith with falsehood, and as for those who have something in their colors, they mix a good deed and a bad one, and they repent, and He turned to them in mercy, and as for the three rivers: The closer one is the mercy of Allah, the second is the grace of Allah, and the third is Their Lord will slake their thirst with a pure drink, and he said: When Ibrahim (peace be upon him) rested on a house, I asked Jibrīl (peace be upon him) about him and he said: Seventy thousand angels wander into this house every day, and if they leave it, they will no longer have the last thing they have to do.

He added: So Jibrīl brought me until we ended up at Sidra al-Muntaha ('Lote Tree of the Farthest Boundary'), I witnessed a tree with leaves, one of which covers the world and all that resides therein, its lote blooms it like oil barrels, four rivers come out of its origin: Two apparent rivers, and two inner rivers, so I asked Jibrīl (peace be upon him) about it, and he said: As for the inner ones they are situated in Paradise, and as for the apparent they are the Nile and the Euphrates, and also comes out of its origin four rivers of non-polluted water, rivers of milk whose taste has not changed, rivers of wine that are pleasant to drinkers, and rivers of filtered honey, which is on the

border of the seventh heaven of what follows Paradise and its mane and its branches under the throne, the Messenger of Allah said: I ended up at Sidra Al-Muntaha and I know that it is Sidra, I know its paper and fruit, so it was clouded by the light of Allah Almighty and the angels shrouded it as if they were locusts of gold from the fear of God, so when it was shrouded, it turned into a divine beauty of great valor that none can name.

They said: There are angels whose number is known only to God Almighty, and the place of Jibrīl (peace be upon him) in the middle of them, when I finished them, Jibrīl (peace be upon him) said to me: O Muhammad! Peace be upon you), come forward, and I said: Hey Jibrīl! Rather, thou shalt come forward, and he said: Rather, O Muhammad, you are more honorable to Allah than me, so I went forward and Jibrīl (peace be upon him) in my tracks until I ended at the veil of the gold bed, so he moved the veil and said: Who is it? He replied: I am Jibrīl and with me Muhammad, and the angel said: Allah is the Greatest "Allahu Akbar", and he took his hand out from under the veil, and he supported me, and Jibrīl (peace be upon him) fell behind, so I said to him: Where to? He replied: O Muhammad, and none of us except him has a known status, this is the ultimate of creation, but he authorized me to approach the veil to respect and honor you, he said: So the angel took me faster than the blink of an eye to the veil of pearls, and he moved the veil, and the angel said from behind the veil: 'Who is this?' He replied: I am the owner of the gold bed and this is Muhammad the messenger of the Arabs with me, and the Angel said: Allah is the Greatest "Allahu Akbar", so he took his hand out from under the veil and endured me until he put me in his hands, so I was still from veil to veil until (they made me pass through) seventy veils, each veil thickened the march of five hundred years, and between (veil to veil march) five hundred years, then a green ray of light which surpasses sunlight of shined brightly as none has ever witnessed, so I covered my eyes from extreme brightness, then I was lifted till I reached the throne, when I saw the throne, it became clear that everything was at the throne, he introduced me - may Allah be exalted - to the predicate of the throne And dangled me a drop from the throne which fell on my tongue, it was the sweetest like none has tested, Allah the Almighty informed me of the stories of those of old, and those of later times, then He released my tongue after I was shocked and

in awe of the prestige of the Most Merciful, I said: Greetings belong to Allah and good words and prayers, Alah replied: Peace be upon you, O Prophet and the mercy of Allah and His blessings, I said: Peace be upon us and upon all the right-acting slaves of Allah, Allah replied: O Muhammad, do you know what causes the chiefs (angels) on high disputing and discussing? O l'rd, did bless beest thy nameth! Allah knows fully all the things that are beyond the reach of human perception'? He proceeded: They differed in degrees and good deeds, do you know, O Muhammad, what degrees and what good deeds? the Prophet narrated (I said: You (Lord) are the most knowing, He said: Degrees Ablution to combat the unlawful, walking on foot to Salat, and waiting (prayers after prayers, and) good deeds are: He replied: Spreading peace, feeding food, tahajjud at night while people sleep.

He added: O Muhammad! The Prophet believed (in what was revealed to him from his Lord?) (I said: Indeed, he added: And who? (I said: And the believers, all who believe in God and His angels, His books and His messengers, do not differentiate between any of His Messengers, as the Jews and Christians were divided, and he said: And what they said: means: believers) I said: They continued narrating: We heard your words and obeyed your command, he said: Certainly, ask in supplication and you'll be given in kind, he continued: I said: [We seek] Your forgiveness, our Lord, and to You is the [final] destination, Allah asserted: I have forgiven you and your nation, ask in supplication and you'll be given in kind, I said: O our Sustainer! Take us not to task if we forget or unwittingly do wrong! He said: I have (lifted the error and forgetfulness from you) and from your nation and what they were forced to do, I said: O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us, meaning the Jews, He said: Done, I said: O our Sustainer! Make us not bear burdens which we have no strength to bear! He said: I have done this to you and your nation, I said: And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!", he said: I have done it to you and your nation.

He added: ask in supplication and you'll be given in kind, I said:

O Lord, you have taken Ibrahim as a friend, and you have spoken to Mūsā, and you have exalted Idris to a high place, and you have brought Sulaimān

a great kingship, and you have brought Dāwūd the Zabūr (Psalms), so what about me O great lord, blessed be Thy nameth? My Lord the Almighty replied: O Muhammad, I loved you as I took Ibrahim as a friend, I gave you your word as I spoke to Mūsā a word, I gave you the opening of the book and the finals of Surat Al-Baqarah, and they were among the treasures of my throne, and I did not give them a prophet before you, and I sent you to mankind all their whites and blacks, their people and their jinn, and I did not send to their group a prophet before you, and I made the whole earth its land and sea pure and a mosque for you and your nation, and I fed your nation and did not feed him a nation before them, and I supported you with terror over your enemy a month's march, and I sent you the master of all books and dominated by a Qur'an that we parted, and I raised you Remembrance of you so that you remember whenever I mentioned the laws of my religion, and I gave you the place of the Torah Al-Mathani, and the place of the centenary Bible, and the place of the Hawameem Zabur, and I preferred you with the joint, and I explained to you your chest, and I put you and your buttons, and I made your nation the best nation that was brought out to people, and I made them a middle nation (to be martyrs to the people) and I made them the first and they are the others, so take what I have come to you and be thankful, and then it led to me after things that I was not authorized to tell you, and then I imposed on me and my nation every day and night fifty prayers, so when he entrusted me with his covenant And he left me with him, God willing, and said to me: Go back to your people and inform them about me, the green flap that I was on lowered me and raised me until I fell to Sidra Al-Muntaha, and if I am with Jibrīl, peace be upon him, I see him behind me with my heart as I see him with my eyes in front of me, and Jibrīl, peace be upon him, said to me: Good news, Muhammad, you are the best of God's creation and his elite of the prophets, God Almighty greeted you with what did not greet anyone of his creation, neither a close angel nor a prophet sent, and God has reached you a place that no one of the people of the heavens and the earth has reached, so Allah the Almighty blessed you with his dignity and what (you were blessed to have) of the status of the ether and the superior dignity, so take it with thanksgiving, God is blessed (named from his thanks) loves the thankful, so I praised Allah the Almighty for that.

Jibrīl peace be upon him replied: Go O Muhammad, to Paradise until I show you what you have in it, so that in this world you will increase asceticism to your asceticism, and in the hereafter a desire to your desire, so we walked with a passion that passed faster than the arrow and the wind until we reached, God willing, to Paradise, so I calmed myself and jumped to my heart, and I established asking Jibrīl what I saw in the highlands of seas, fire, light, and others, and he said: Glory be to Allah, those are the marquees of the throne of the Lord of Glory that surrounded his throne (they are the jacket of creatures from the light of the veil and the light of the throne and) otherwise the light of the throne would have burned the light of the veil from under the throne of God's creation, and what you did not see more and more wonderful, I said: Glory be to God Almighty, what are the most wonders of His creation, I said: O Jibrīl, and who are the angels whom you saw in those seas, row after row, as if they were a solid structure? He replied: O Messenger of Allah! They are the spiritualists whom God Almighty says: "On the day when the angels and the Spirit stand arrayed" and from them the Greatest Spirit, and then Israfil, peace be upon them after that, I said: Hey Jibrīl! And from the one row that is in the sea above the whole rows have surrounded the throne? He replied: They are the cherubs, the nobles and greats of the angels, and none of the angels dares to look at an angel of the cherubs, and they are too great to describe to you, and enough of what I have seen of them.

Then Jibrīl, peace be upon him, floated me in Paradise, God Almighty willing, so he left a place in it but I saw him and told me about him, and I saw the palaces of pearls, rubies and aquamarine, and I saw trees of red gold, their pearl rods and their silver veins firmly established in musk, for I know every degree, palace, house, room, tent and fruit in Paradise from me, including this mosque, and I saw a river coming out of its origin water whiter than milk and sweeter than honey on the stands of pearl and rubies and musk, and Jibrīl Peace be upon him said: This Kawthar that Allah the Almighty has given you, which is the Tasnim, that comes out from under the throne to their homes, palaces, homes and rooms, in which they mix their drinks of honey, milk and wine, as revealed in the following verse: "A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. A

fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth." (1)

Then I went around in Paradise until we ended up with a tree that I did not see in Paradise like it, and when I stood under it, I raised my head, so I do not know anything of the creation of my Lord Almighty other than its bone and the dispersion of its branches, and I found in it a good wind I did not smell in Paradise a better wind than it and I turned my sight therein, seeing the best clothe among the clothes of Paradise from between white, red, yellow and green, and its fruits are like the great necklace of all the fruits of Allah the Almighty's creation in the heavens and the earth Of different colors, different baits, and different winds, and I was amazed at that tree and what I saw of its goodness, I said: Jibrīl, what is this tree? He replied: This tree mentioned in the following verse "The most beauteous of all goals [in the life to come]", and for many of your nation and companions in its shade is good and long bliss. And I saw in Paradise what no eye saw, no ear heard, and no heart of man could ever think off, all of this is contagious, but waiting for its companions from the guardians of Allah the Almighty, so I was perplexed by what I saw, and I said: `Let those who would strive, then strive for the like of this (supreme triumph)!'

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(1) However, according to al-Bayhaqi from the hadith of Abu Sa'id al-Khudri (may Allah be pleased with him) from the Prophet that his companions said to him:
O Messenger of Allah!
Tell us about the night I was captivating you, he said:
Then I was rushed to Paradise, and a maidservant received me, and I said:
Who are you for, slave?
He said: For Zayd ibn Haritha, and if I am in rivers of water that is not bilge...
And if he threw it as if buckets were bone, and if I am a bird like this Bukhati)), then he said:
((God has prepared for His righteous servants what no eye has seen, no ear has heard, and no danger to the heart of men..))
Hadith Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy)2/390-394.
The hadith of al-Qudsi is similar to it in the two Sahihs:
Al-Bukhari - the book of the beginning of creation - the chapter on what came in the description of Paradise...
(3244), Kitab al-Tafsir, chapter on saying {Do not know the same thing that was hidden for them from the apple of their eyes} (4779), Muslim, Kitab al-Jannah (2824).

Then gave me a look at the fire until I looked at its shackles and chains and its life and its scorpions and its legs and (its intimate, and) feverish it and I looked, and if I am a people who have hooves like camels' hooves, and each of them takes their hooves and then puts in their mouths a rock of fire that comes out of their mouths, I said: Jibrīl, who are they? He replied: Those who eat the money of orphans unjustly, and then set off, we saw people whose stomachs are gigantic as if they were houses and they are on the path of the Pharaoh's family, and if the Pharaoh's kin passes by them they revolt, one of them leans his stomach, and it falls, and the Pharaoh's family steps on them with their feet, and they are offered to the fire morning and afternoon, I said: Who are they, Jibrīl? He replied: They are those who swallow usury, just like the ones whom the devil hath prostrated by (his) touch. we set out, and there were women hanging from their breasts with their feet broken, I said: Who are they, Jibrīl? He replied: They are the ones who commit adultery and kill their children. Then (we came out of the fire) and we passed through the heavens descending from heaven to heaven until I came to Mūsā (peace be upon him) and he said to me: What has God imposed on you and your nation? (I said: Fifty prayers, and Mūsā (peace be upon him) said: I'm more attentive of people's nature from you, and I have afflicted the children of Israel and treated them severely, and if your nation is the weakest of nations, then return to your Lord and ask Him to relieve (you and) your nation, for your nation cannot bear that, so I returned to my Lord Almighty - and in some narrations: I returned and came to Sidra Al-Muntaha, and I prostrated, and said: O Lord, fifty prayers were imposed on me and my ummah and neither I nor my ummah will be able to perform them (so ease me), so relieve me of a tenth, and I returned to Mūsā (peace be upon him) and he asked me and I said: He has relieved me of a tithe, he said: Return to your Lord, and ask Him for relief, and that your nation is the weakest of the nations (and I have met hardship from the children of Israel), He said: He's made them to thirty, and said: I was still wandering between my Lord and Mūsā (peace be upon him) until He made it five prayers, so I came to Mūsā (peace be upon him) and he said: Go back to your Lord and ask Him for relief, and I said: I have returned to my Lord until I am ashamed of Him, and will not return again out of shame, I was called: On the day I created the heavens and the earth, I imposed

fifty prayers on you and your nation, so it is not changed to say to me, so five by fifty, do it for you and your nation, I have fulfilled my obligatory duty and eased rituals for the sake of my servants, and I reward with good deeds ten times as much as each prayer ten prayers, he said: Muhammad was satisfied like never before, and Mūsā, peace be upon him, was one of the most severe on him when he passed through it, and their best for him when he sought him back.

Then I went with my friend and my brother Jibrīl, peace be upon him, on par until he left me to my bed, and all that was in one of your nights, for I am the master of Adam's children, and in my hands lies the flag of praise on the Day of Resurrection and no pride, and to the key to Paradise on the Day of Resurrection and no pride, and I passed soon after who I saw from the great verses of Allah what I saw, and I loved to catch up with my Lord Almighty and meet him and meet those I saw from my brothers, and what I saw of the reward Allah the Almighty to his guardians, and what God has is good and lasting)).

They continued narrating: When Allah's Apostle returned the night of his journey and was at thee towa valley (in Makkah), he said: "O Jibrīl, my people do not believe me," he said: Abu Bakr As-Saddique (may Allah be pleased with him), believes you.

Ibn 'Abbas (may Allah be pleased with them) And Aisha reported that: (The Messenger of Allah Said): When it was the night of my journey and I was yet in Makkah, I was devastated and knew that people weren't going to believe me, he narrated: So the Messenger of Allah sat down in a sad retreat, and Abu Jahl, the enemy of Allah, passed by him, came to him and sat down with him, and said to him full of mockery: Did you benefit from something? He replied: Yes, I was being journeyed yesterday, he said: Where to? He replied: ((To Jerusalem)), he said: Then you are in our midst in the morn? He replied: ((Yes)), Abu Jahl did not want to deny the hadith for fear that he would ignore the hadith, he said: Did you Tell your people of what you told me? He replied: ((Yes)), Abu Jahl said: O tribesmen of Ka'b ibn Lu'ayy! Come, he said, he continued: Then the councils ended, and they came until they sat down with them, and he said: Tell your people of what you told me, he said: ((Yes, I was being journeyed yesterday)) they said: Where to? He replied: ((To Jerusalem)),

they said: Then you are in our midst in the morn? He replied: ((Indeed, he added: Among the clappers, and among those who put his hand on his head in wonder at the lie, and some people who believed in him renounced their faith, and men from the polytheists sought Abu Bakr (may Allah be pleased with him) and said: Do you have a companion who claims to have taken a journey at night to Jerusalem, he said: O has he said that? They continued narrating: Indeed, he added: If he said so, then indeed it's true, they said: And do you believe him that he went to Jerusalem in a night and came before morning sun? He replied: I believe him beyond that, I believe him with the stories of heaven coming to him morning or afternoon, that's where he g his name Abu Bakr al-Siddiq.

He replied: And among the people who had travelled (there), and those who had come to the mosque, they said: Can you describe the mosque? He replied: ((Indeed, he added: ((So I went portraying and describing until I was confused)), and he said: ((The mosque was brought to me while I was looking at it until it was placed in place of Dar Aqeel, so I portrayed the mosque totally while I was looking)), speakers commented: As for the definition, by Allah, it is right.

They proceeded saying: (O Muhammad! Pray tell us about our convoys, it is more important to us than your saying, have you managed to spot anything? He replied: ((Yes, I passed by the convoy of Bani So-and-so, which situated at Arrawha, [1] and they lost a camel while they were seeking it, and in their inventory existed a cup of water, I thirsted, took it and drank it, and

(1) In the hadeeth of Jabir (may Allaah be pleased with him) from the Prophet:
((If the muezzin calls, the devil flees so that he may be in the spirit, which is thirty miles from the city)) ((Musannaf Ibn Abi Shaybah)) 2/51 (2385), and from his way Muslim narrated it in ((Saheeh)) The Book of Prayer, Chapter on the Virtue of the Ears (388) with the word:
((The devil, when he hears the call to prayer, goes so that he may be in the place of the spirit))
Then he said:
Suleiman al-A'mash said:
I asked Abu Sufyan about the spirituality, and he said:
She is from the city thirty-six miles.
But the correction became in ((Dictionary of Countries)) by al-Bakri 3/76:
It is the one who worked the branch for about forty days, in the book of Muslim for thirty-six days, and in the book of Ibn Abi Shaybah for thirty days, and the Sahih is a mile.

then I put it as it was, so they asked them, did they find water in the cup when they returned to it?)) They continued narrating: This is a sign, he proceeded: ((And I passed by the camel of Bani so-and-so, and so-and-so and so-and-so rode to them at murr, and their firstborn fled (he threw so-and-so) and his hand was broken)), and they asked them about that, and they said: This is another sign.

They continued narrating: So, tell us about our convoy, and he said: ((I went pass it by At Taniem)), they said: What are their counts, loads and shape? He replied: ((I heeded not enough attention for I was preoccupied with other matters)), and then I properly described the place at al Hazura citing its loads and its form and those who are therein, and he said: ((Yes, its form is such and such, and it contains so-and-so and so-and-so, a camel with two sewn jars marches up front, it will appear to you when the sun rises)), they said: This is another sign.

Then (the idolaters went out) pulling towards the fold, saying: By Allah, Muhammad narrated and showed them signs until they came by a dune and sat on it, and they were made to wait when the sun rose so they can prove his lies, and defame his credibility, one of them said: By Allah, this sun has (risen), while another said: These camels, by Allah, have come out, led by a camel of the same notions that Muhammad mentioned, but they did not believe and did not succeed, and they said: We have never heard (of the likes before) that this is nothing but clear magic.

The last of the Mi'raj (with the help and grace of Allah).

If it is said: It was revealed that "Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), "Why did you say that he journeyed to heaven? The answer (to be said) is: It was revealed that: "Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem)," because of the beginning of the order between the Mi'raj (ascent to heaven) and the 'Isra'a (journeying), for the Mi'raj was after the Isra, and it was (told by the Prophet), who is honest and trustworthy.

The point is - and Allah knows best - that if he spoke at the beginning of his journey to heaven, this would've intensified their denial and the greatness of that in their hearts and did not believe him, if he spoke about Jerusalem at the beginning, when he managed to do so from their hearts and that they foresaw his sincerity and his argument prevailed, he then ought to tell them of his ascent to the upper heaven and Sidra Al-Muntaha reaching a close spot to the throne, then returning "(And was at a distance of two bow lengths or less)" (1) which is also evidenced by the following verse: "By the Star when it goes down"

"And We gave Musa (Moses) the Scripture ..." as He journeyed Muhammad (P.B.U.H) "and made it a guidance for the Children of Israel (saying): "Take not..." (Qur'an 17:2)

which means Not to take "other than Me as (your) Wakil "as Lord, Protector and Disposer of your affairs.

It was generally read as: "Tattakhithoo" with the letter Taa', meaning: They were told: Not to take "la Tattakhithoo", and Ibn 'Abbas, Mujahid and Abu 'Amr read: "Yattakhithoo" which was chosen by Abu 'Ubayd, who said in turn: Because it's a predicate on their affairs.

"O offspring..." (Qur'an 17:3) meaning He addresses the descendants "of those whom We carried (in the ship) with Nuh (Noah)!" meaning whom we bore in the Ark with Noah, thus surviving the flood, "Verily, he was a grateful slave" the Interpreters said: Noah (peace be upon him) whenever he wears

(1) Al-Bukhari in the Book of the Beginning of Creation, a chapter if one of you says:
Amen (3232) with his isnaad to Abu Ishaq al-Shaybani said: I asked Zar ibn Hobeish about the words of Allah, may He be exalted, {and he was around the corner} and he said:
Ibn Mas'ud (may Allah be pleased with him) told us that he saw Jibril with six hundred wings.
No. 3234 it was narrated that 'Aa'ishah (may Allah be pleased with her) said:
Whoever claims that Muhammad saw his Lord is greater, but he has seen Jibril in his image, and his creation prevailed between the horizons.
on his part Masruq was attributed to say: I told' Aisha, may Allah be pleased with her:
So where did he say {then we drooped * and he was around the corner}?
He said: That Jibril used to come to him in the form of a man, and this time he came to him in his image, which is his image, he blocked the horizon, the book of the beginning of creation, and Muslim brought it out in the Sahih, the Book of Faith (177).

cloth, eats or drinks used to say: Alhamdulillah (Praise be to Allah), thus he was called a grateful slave.

[1694] Abdullah ibn Hamid Al Wazzan, reported that: That Ahmed ibn Shathan reported: Ji'uyeh was reported saying: Salih ibn Muhammad reported, that Al-Faraj ibn Fadala reported, that Al-Nadhr ibn Shafi reported, that 'Imran ibn Sulayem said: Noah (peace be upon him) wast hath called a grateful slave, because at which hour he consumed food, he said: Praise beest to Allah who is't did feed me, coequal if 't be true He did wish to starve me, and if He drank, He said: Praise beest to Allah who is't didst maketh me drinketh, coequal if 't be true He didst wisheth to maketh me thirsty, and if He w're to beest cloth'd prop'rly, He said: Praise beest to Allah who is't wrapp'd me in cloth, coequal if 't be didst wisheth to maketh me naked, and if He weareth a shoeth, He said: Praise beest to Allah who is't didst maketh me weareth a shoeth, coequal if 't be true He didst wisheth to maketh me barefoot, and if He w're to beest relieve himself, He said: Praise be to Allah who is't madeth me relieve myself (and did protect me from harmeth and madeth me recov'red) and if 't be true if He were to wish He would've made me hold it in. (1)

"And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!" So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in man power.

(And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to make your faces sorrowful and to

(1) [1694] The assessment of the reliability of the chain of transmission
In it is Al-Nadr ibn Shafi unknown, Saleh ibn Muhammad is a fallen accused, and those who did not find out to me, and those who neither criticized nor authenticated.

enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

[And We said in the Taurat (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers." (Qur'an 17:4 to 17:8)

Sufyan ibn Sa'id reported that Mansur ibn al-Mu'ta'mar, reported that Rab'i ibn Harrash, reported that Hudhayfah ibn al-Yaman (may Allah be pleased with him) who said: The Messenger of Allah Said: **((The children of Israel, when they attacked and killed Allah's prophets, and caused corruption on the earth, Allah the Almighty sent them the king of Persia Nebuchadnezzar II, whom Allah made king for seven hundred years, so he marched to them and entered Jerusalem, besieged it, conquered it, and killed seventy thousands of its residents as punishment for them killing Yaḥyā ibn Zakariyā, then the king enslaved Jerusalem's people and the children of the prophets, and robbed the city's ornaments and extracted seventy thousand and one hundred thousand wheels of jewelry)).** Hudhayfah (may Allah be pleased with him) proceeded: I said: O Messenger of Allah! Has Allah the Almighty considered the temple mount situated in Jerusalem to be so important? He replied: **((Indeed, for it was built by Sulaiman ibn Dawud, peace be upon them, of gold, rubies and aquamarine, and his tiles were tiles of gold, and silver, and its columns were of gold, for Allah the Almighty blessed him, and granted him the means to subjugate demons, to bring him the above-mentioned goods in the blink of an eye, so Nebuchadnezzar II returned with all those people and riches as spoils of war, until he reached Babylon and he stayed a hundred years enslaving them, the Magians too enslaved all of the people of Jerusalem including the prophets and the sons of the prophets, and then Allah the Almighty had mercy on them and inspired a king of Persia known as: Cyrus, who in turn believed that he shall march forth to the remnants of the Children of Israel to save them, so he walked with the children of Israel and ornaments of Jerusalem until he returned them to their city and temple, and the children of Israel stayed obedient to Allah the Almighty for a hundred years, and then they reverted to committing sins, so Allah punished them when a king called Antiochus who invaded the**

children of Israel until he reached Jerusalem, thus enslaving the people and burned the city saying: O children of Israel! If you reverted to committing (sins) we'll return to render you in captivity, and they returned (in sins) and Allah gave them (a king and he) the king of Rome called Astianus who raided them on land and sea, and captured their lot enslaving the ornaments of Jerusalem, and burned the Temple mount)) and the Messenger of Allah said: **((This is one of the characteristics of the ornaments of Jerusalem, and the Mahdi returns all stolen goods to Jerusalem, in one thousand and seven hundred ships with which he docks on Jaffa until they are transported to Jerusalem, and with them Allah (the Almighty) gathers "those of old, and those of later times".**

Muhammad ibn Ishaq ibn Yasar said: One of the things that Allah the Almighty revealed to Musa ibn 'Imran (peace be upon him) was in his report about the Children of Israel in their events what they were doing after him, as follows: "And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice" until the verse "And We have made Hell a prison for the disbelievers." The children of Israel didn't refrain from both condemnable innovation and sins, while Allah the Almighty was merciful and most forgiving with their transgressions, so the first thing that was revealed to them because of their sins from those facts was also told by Moses peace be upon him that a king of them ascends the throne, Allah would send a lawful an loyal friend to advise and guide the newly appointed king, on the other hand, Allah would occasionally show revelations to the above mentioned friend (their affairs and not give them) the scriptures, but they are ordered to follow the teachings of the Torah and the provisions cited therein, and forbid them from sin and invite them to adhere to what they have left of obedience, so when the king ascended the throne Allah the Almighty sent Isaiah ibn Amadia peace be upon him to be by his side and that was before sending Zakaria, Yahya and Jesus peace be upon them with messages, and Isaiah is the one who preached the coming of bothJesus and Muhammad peace be upon them and said: O Jerusalem rejoiceth f'r both the donkey did rid'r and camel did rid'r shall seeketh thee

Afterwards, the king ascended the throne of the children of Israel (and stayed at) Jerusalem for a long time, after his reign became a thing of the past and Isaiah peace be upon him passed away with him, the lost sheep of Israel reverted to following condemnable innovations, so as chastisement Allah the Almighty sent them Sennacherib king of Babylon with him six hundred thousand banners, so he marched upon them, reaching the outskirts of Jerusalem, while the king was bedridden with a sore leg, and he (the Prophet Isaiah) peace be upon him, sought the king and told him: O King of the Israelites! The king of Babylon Sennacherib is ramming at your gates with his soldiers (in six hundred thousand troop strong) and many banners, the people feared them and became despondent, the king feared for his people and said: O Messenger of Allah! Didst thee taketh a revelation from Allah the almighty about what hath happened, can thee bid us what Allah intend'd f'r our people to exp'rience, and what outcome didst Allah maketh thee f'rsee f'r sennach'rib and his soldi'rs? The prophet peace be upon him replied: I hath taken none, While they were discussing the aforementioned matter, Allah the Almighty revealed to his Prophet Isaiah (peace be upon him) that the king of the children of Israel shall dictate his will and name a successor from his household (for he'll be dead), so Isaiah (peace be upon him) came to his friend and said: Your God revealed to me to command you to dictate your will, and name a successor to your throne, for your life has come to an end.

When Isaiah (peace be upon him) told his friend of the above mentioned, he came to the Qíblah, prayed and wept saying while crying and entreating to Allah the Almighty with a sincere heart, trust, patience and sincere thought, and he said:

O Allah, Lord of Lords and God of Gods, Holiest of the holies, O Compassionate, O Merciful, O gracious, who you are Self-Subsistent Fount of All Being, neither slumber overtakes You, nor sleep! Consider me (of my work and my deed) and my good judgment on the children of Israel, and all that was from you, and you know best with my intent and my manifest, (and the Most Merciful) responded to him, verily he was a good slave, so Allah the Almighty revealed (in his command) to Isaiah, peace be upon him, and ordered him to tell his friend the king that (Allah the Almighty) praised be His name had responded to him (and accepted his prayers and had mercy on

him) delaying his hour of death for fifteen coming years, and saved him from his enemy Sennacherib king of Babylon and his soldiers, so Isaiah (peace be upon him) came to the king and ave him the glad tidings, the king on the other hand, after being told, he felt relieved, his pain went away , and he was cut off from evil and sorrow, and fell prostrating and said: O mine own god and the god of mine own fath'rs! Lord of all dominion, I prostrated, praised, glorified You Allah, Thou grantest dominion unto whom Thou willest, and takest away dominion from whom Thou willest; and Thou exaltest whom Thou willest, and abasest whom Thou willest. In Thy hand is all good, The Knower of the unseen and the visible, Thou art the first (nothing is before Him) and the lasteth(nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him), thou art the m'rciful, thou hark to the distressful, thou answ'r'd mine own prayeth'rs, and hadst me showeth'r'd in thy mecy and blessings, when he looked up, Allah the most merciful revealed to Isaiah to tell his friend the king to command one of his slaves to bring him fig water and makes him apply it on his sore feet, for he'll be cured, the next morning, after waking up the king was cured of his illness, so he called for Isaiah (peace be upon him) saying:

Asketh thy l'rd to maketh us acknown of what HE'll maketh of this foe of ours

The Almighty revealed to Isaiah: Bid that gent yond i did protect thee of thy foe and deliv'r'd thee from those folk, and yond those gents all shall waketh up dead except Sennacherib and five of his soldi'rs

In the morning, He heard someone shouting at the gate of the city saying: O King of the Israelites! Allah the Almighty praised be his name protected you from your foe, so march out of your castle, for Sennacherib and his companions were all doomed, When the king went out, he sought Sennacherib's body among the dead, but to no avail, so the king sent his scouts to find the latter's whereabouts, and Sennacherib was found holing up inside a cave with five of his companions, among them was Nebuchadnezzar II, they were routed and driven at the king's foot, when he saw them, he fell prostrating from the time the sun rose to the afternoon, then he addressed Sennacherib saying: Doth thee not seeth the enactments of our l'rd, did praise

beest his nameth, didn't that gent annihilate thy f'rces while thee w're heedless, and us unaware?, Sennacherib replied: Verily, The news of your Lord and His aid for you to emerge victorious reached me, and His mercy that He gulfed you with perplexed me, before I marched forth to conquer and subjugate you, I listened not to any loyal counsel, for I suffered only for my lack of thought, and If I heeded advice and forethought, I wouldn't have marched to raid your premises, but the die of misfortune was cast upon me and my company.

His friend added: Praise be to Allah, the Lord of Honor and Power!, verily, He sufficed us against you with what He wanted, that our Lord did not keep you and those with you for your dignity, but He kept you and those with you to increase your chastisement in this world, and torment in the hereafter, and to tell those behind you what you saw from the action of our Lord, and your blood and the blood of those with you is less to Allah than the blood (of a bed tick if spilled).

Moreover, the king of the Israelites commanded the commander of his army (to throw) into their neck's chains, and he had them circumambulated for seventy days around Jerusalem and Elijah, and he gave them every day two breads of barley for each of them to consume.

Then Sennacherib said to the king of the Israelites: Spilling our blood is way more benevolent than what you do to us, so do what I ordered, and the king ordered them to be locked behind bars as a prelude to killing them, so Allah revealed to Isaiah peace be upon him to tell his friend the king of the Israelites to send forth Sennacherib and those with him to warn those behind them and to honor them (until they reached Babylon) and to carry them until they return home, the King obeyed, so Sennacherib and those with him went out until they came to Babylon, then they gathered the people and told them how Allah the almighty annihilated their forces, and crushed their army, so the king of Babylon's preiests and magicians replied: O King of Babylon! We narrate unto thee the story of their God, conveyed to you the truth about their prophet, and the lord's revelations to him, but you heeded no advice, then was Sennacherib which god used as a mean to strike fear in your hearts, then He protected you and made it a reminder and most assuredly a lesson for the children of Israel, then Sennacherib stayed for seven years, after passing away, he nominated Nebuchadnezzar II (his grandson) as successor, then he ruled

seventeen years, after that Allah made the king of the Israelites pass away, then there was complete pandemonium, the children of Israel fought among themselves, for the sake of the throne they slaughtered each other, while Isaiah was preaching them, urging them to stop needless bloodshed, they were tone deaf, plunging into a ruthless conflict for the sake of the throne, so Allah the Almighty commanded Isaiah to gather his people saying: Gath'r thy people, f'r those gents shall heareth a divine revelation on thy tongue, after the prophet complied, Allah made him tell them the following: O heaven, heareth me out, and o landeth hark, f'r Allah the almighty wanteth to narrate on the matt'r of the children of Israel whom He hath raised by his grace and madeth those folk f'r himself, singl'd those folk out with his dignity and pref'rr'd those folk to many of his s'rvants, and hath taken those folk with dignity and those gents art liketh hath lost sheep yond has't nay sheph'rd, so He shelt'r'd their stray and did collect their vagrants and redress'd their fractures, did heal their sick, fatten'd their emaciated, and pres'rv'd their bacon-fed, so at which hour He didst yond (they did obey not and did spread c'rruption on earth) and those gents w're flung out, and their rams strangl'd and hath killed each oth'r, until th're wast nay true bone hath left of those folk to did cast bones onto, woe to this sinful nation who is't doth those gents knoweth not (from wh're) the valorous cameth to those folk

The camel may remember its homeland and feel nostalgia, the donkey could remember the straw and grass used to feed them plenty and feel satiated, and the bull may mention the meadow in which it used to fatten and it will feel homesickness, and that these people do not know where the good came from, and they are men of great understanding and possessors of intellect, they are not cows or donkeys, for i’m giving them an example hoping they get the gist of it.

Tell them how do you see a land that was in ruins at times, a wasteland devoid of urbanization, but it had a wise and strong Lord, so he went on performing land development and reclamation fearing his land will become a deserted wasteland, so he surrounded it with a wall, built a palace, dug a river, and implanted olives, pomegranates, palms, grapes and all sorts of fruits, then he gave power of attorney to a man of talent, insight, power, and immense devotion, he waited till harvest, then after garnering, it turned out

all its yields were of poor quality, they said: what a wretch'd landeth is this, we seeth yond we shouldst demolish its mure and palace, backfill its riv'r, seize its values and burneth its yields until it becomes as t wast the first timeth a wasteland devoid of all life

The Almighty said: Tell them that the wall is my religion, and that the palace is my law, and that the river is my scripture, and that the values are my prophet, and that plants are they, and that the carob that blossomed (from the plants) is their malicious deeds, and that I have eliminated them the way they eliminated themselves, and that it is like an example set by Allah the All-knowing, that they sought to become close with me by slaughtering cows and sheep, but I do not receive meat nor do I eat it, and they claim to approach me with piety and to stop slaughtering the souls that I have forbidden their slaughter unless by just and righteous means, their hands are stained with foul blood, and their clothes are stained with their blood, they build houses for me mosques, and purify their hollows, but they weave their hearts and bodies and defile them, so what I need to build houses and I do not live in them, what need is it for me to decorate mosques and not enter them, but I ordered to raise them to remember and praise them and to be a teacher for those who wanted to pray in them, they say: If Allah the Almighty is capable to attune our hearts he would've done so, and if He is able to know our hearts he would've done that too (Bring Ye two sticks to their gathering) where the lot of them exists, and order the sticks saying: Allah commands you to be one stick, and when He told them so, they mixed up and became one.

The Almighty said: Tell them: If I am able to understand them (dry sticks) and to combine them, how can I not be able to make them into one item, if I want, or how can I not understand their essence when I'm the one who created them at first?

they replied: We fast'd and our fasting wast not hath raised, and we did pray but our prayeth'rs w're not did enlighten, and we p'rf'rm'd sadaqah (off'ring from our livings) f'r the sake of god, but our alms w're not did increase n'r wast r wage cleansed, and we hath called with humility liketh pigeons did coo, and we did cry liketh wolves howled, in all of which our calleth w're neith'r hath heard n'r answ'r'd

The Almighty said: Asketh those folk, what prevents me from responding to their calleth? Aren't i the all-hearing, the all-seeing, the near, the answ'r'r of prayeth'rs, and the most m'rciful?

Or is it because my hand became constrained a little, how can my hands be stretched out with goodness, spend as I please, and the keys to my vaults can only be opened by me, or because my grace has narrowed, how can it be when My grace overspreads everything? But the merciful have mercy thanks to My grace, or because miserliness afflicts me, am I not the most generous and the granter of good deeds, the best of those who give, and the most honorable of those who asked? If these people looked at themselves with the wisdom that illuminated their hearts and rejected it, and sought the world, then they would have seen where they came from and then they would have realized that their selves are their foes and worst adversaries.

How can I accept their fasting when they wear it by false words, and how can I enlighten their prayers while their hearts listen to those who fight against me and violate my guidances, or how can I give their charity to me while they give charity with the money of others? (But I reward)compelled people, or how do I respond to their prayers, it is from what their mouths said and how they act, but I respond to the soft caller, but I listen to the words of the poor underdog, and that it is a sign of my satisfaction with the satisfaction of the poor, if they had mercy on the poor, brought the weak closer, did justice to the oppressed and supported the usurped, adjusted for the absent, paid alms (zakat) to the orphan, the widow, the poor and everyone his due, Then if I should speak to human beings (I would’ve done so) I would’ve been the light of their sight and heard what is whispered in their ears and the reason in their hearts, and then to support their pillars, I was The strength of their hands and feet, and therefore to fix their tongues and minds.

They used to say when they hear my words, and know my message: They are transmitted quotes, and inherited stories, authorship of what composes magicians and false priests, they became more Impenitent claiming that if they wanted to come with a stories of the like, they would easily do, that they were informed and knowledgeable of the unseen for what the demons inspired them, and they all underestimate the one who says and pleases, indeed I know the unseen things of the heavens and of the earth and I know

that which ye disclose and which ye hide. and that I (may) have decided the day I created the heavens and the earth that my judgment is effective, and made death a postponed term, but will certainly come to pass, if they are truthful in their claim to know the unseen, let them tell you when the when the Hour is due? If they are able to (come with whichever they want, let them come) with the same power with which I go, I'll make the religion of truth, and cause it to prevail over all false religion -however hateful this may be to those who ascribe divinity to aught beside God, and if they are able to compose whatever they want, let them compose such wisdom with which (I directeth the ordinance) with which I rule the affairs, if they are sincere, for I have spent the day the heavens and the earth were created to make prophecy for workers, and made kingship for shepherds, pride for the humiliated, strength for the weak, wealth for the poor, and riches for the few, and cities from uninhabited regions and wastelands, forests from deserts and uncultivated lands, and wetlands in fields and orchards, and knowledge for the ignorant, prudence for the illiterates, (ask them when) is this due, who's capable of performing the above mentioned acts, at the hands of those who those signs were caused, and who are the aides and supporters of this matter (if they knew)? Therefore, I'll be sending an illiterate prophet, not unsighted from the blind, nor a lost soul from the astray, not rude or heavy-handed, nor noisy in the markets, nor adorned with obscenity, and sayings of betrayal, for he'll be the embodiment of top tier qualities, a possessor of decent ethics, I make tranquility his dress, righteousness his motto, piety his conscience, wisdom his reason, honesty and loyalty his nature, forgiveness and what is known his creation, truth his law, guidance his imam, and Islam his religion.

For he'll be known as (Ahmed), a beacon of right guidance for those engrossed in error manifest, and (I teach on his part) after ignorance, I raise him after suffering, I maketh his word famously spreading after being denied, I make him distributor of riches after poverty, and I make him bring hearts together, hearts of scattered people and men of different cultural and racial backgrounds, for I maketh his community the best brought forth for the good of mankind, enjoining equity and forbidding evil, out of faith in my capability, of monotheism, and total devotion to me, standing , sitting, bowing and falling prostrate in worship, marching for my cause in might

and crawling, and they step out of their habitations, leaving their possessions in order to please me, I inspire them Takbeer, monotheism, cheering, praise and glorification in their councils, their marches, their beds, their overturn and their resting place, Praising, cheering and glorifying my name above the heads of their nobles, washing their heads and body parts for my sake (as in Wuḍū), knotting clothes to halves, offering their blood, their consciousness their books, monks by night, ferocious lions by day, that is my bounty; which I giveth unto whom I will. For I am of infinite bounty.

When their Prophet Isaiah (peace be upon him) finished his long speech, they ran in his direction seeking to spill his blood, he fled from them, a tree facing him, it broke for him to hide, the devil caught sight of him and took a fringe from his garment, showing it to them to indicate his hiding location, so they put the saw in the middle of the tree, until (they cut it in half) cutting his body in the midst of the process itself, so Allah the Almighty succeeded over the children of Israel after they killed Isaiah a man among their ranks known as: Nashia ibn ʾAmōṣ, and Allah sent them al-Khaḍir (peace be upon him) as a prophet, al-Khaḍir's name was: Jeremiah ibn Hilkiah, who was from the tribe of Hārūn (ibn 'Imran (peace be upon him), but he was called al-Khaḍir because he sat on a white scalp while it shakes it becomes green, Allah the Almighty told Jeremiah when he sent him as a prophet to the children of Israel: O Jeremiah ! (I hath chosen thee bef're creating thee), before I gave you shape in your mother's womb, sanctified you, and before I took you out of (your father's back) I cleansed you and He mentioned the long speech of Jeremiah (peace be upon him) to his people and his fatwas (which he issued a fatwa) and the entry of Nebuchadnezzar II and his soldiers into Jerusalem, as we mentioned in Surat Al-Baqarah.

They continued narrating: When Jeremiah ibn Hilkiah (peace be upon him) saw this, he flew until he mixed with the beasts and Nebuchadnezzar II and his soldiers entered Jerusalem, (and set foot in the Levant and killed the children of Israel until we annihilated them and left Jerusalem a wasteland in ruins) and then ordered his soldiers to fill each man with dust and then throw it into Jerusalem, so they threw dust into until it was full, and then he went back to the land of Babylon, leading rows of captives of the children of Israel, and ordered them to gather all those who were in Jerusalem, and they gathered

with him every small and large of the children of Israel, and he chose from them Seventy thousand boys, and when the spoils of his soldiers came out and he commanded him to swear among them, the kings who were with him said to him: O benevolent king! You have all our spoils, so divide among us these boys whom you have chosen from among the children of Israel, and he did, and each man of them was afflicted with four thousand boys, and among those boys were Dānyāl and Hananiah, and (ʿAzrāʾīl and Mika'il) and seven thousands of the people of the house of Dāwūd (peace be upon him), and eleven thousands of the tribe of Yusuf ibn Ya'qub (peace be upon them), and his brother Benyamýn, and eight thousands of the tribe of Asher ibn Ya'qub, and fourteen thousands of the tribe of Zabulon ibn Ya'qub, and Naftali ibn Ya'qub (peace be upon them), and four thousand of the tribe of Yahudh ibn Ya'qub, peace be upon them, and four thousand of the tribe of Reuben and Levi, the sons of Ya'qub, peace be upon them, and the remaining children of Israel, and Nebuchadnezzar II made them three divisions: Two-thirds at the Levant, two-thirds captives, two-thirds slain, and went with the possessions of Jerusalem (ill they returned at Babylon), and went with the seventy thousand boys until the gates of Babylon, and this was the first incident that Allah the Almighty revealed to the children of Israel for their origination of bid'ahs into religion, their oppression, as was revealed in the following verse: "So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare" meaning. Nebuchadnezzar and his companions.

The beginnings of Nebuchadnezzar was accounted to what was narrated by Hajjaj who reported that Ibn Jurayj, who reported that Ya'la ibn Muslim, reported that Sa'id ibn Jubayr who said: A man of the Children of Israel used to recite even when he reached "We sent against you slaves of Ours given to terrible warfare" he cried and his eyes overflowed, then he closed the Holy Qur'an and said: O l'rd, did bless beest thy nameth! Show me this man at whose hands You made the destruction of the children of Israel, and I see in a dream a poor man (of the poor Babylon) who has come to be known as: Nebuchadnezzar, and he went with money or worshiped him, and he was a wealthy man, and it was said to him: Where do you want to go? He replied: I want to trade. So he went down to a house in Babylon, and he resided therein, and there was no one else in it, and he made him call the poor, and be kind

to them so that (no one would come) to him, and he said: Is there any other poor person left? They continued narrating: Yes, poor man is sick, he is told: Nebuchadnezzar, and he said to his boy: Set out, until you reach him and said: What is your name? He replied: Nebuchadnezzar, and he said to his child, "support him" and he transferred it to him, and he fell ill until he was healed, clothed him, and gave him alimony, and then the Israelite authorized him to leave, and Nebuchadnezzar II wept, and the Israelite said to him: What makes you cry? He replied: I cry because you did to me what you did, and I have nothing to reward you with, he said: He did something easy, if I reigned and obeyed me, and he made Nebuchadnezzar II follow him, and say: Do you mock me, and it does not prevent him from giving him what he asked, except that he sees that he is mocking him, and the Israeli wept and said: I have learned what prevents you from giving me what I asked you, but Allah the Almighty wants to carry out what He has decreed and written in His Book, and what was destined of old age. (1)

Sayhon, king of Persia in Babylon, said: If we have sent a vanguard to the Levant, they would have said: And what harm would that cause you if I did? He replied: Who do you see? They continued narrating: So-and-so, sent a man and gave him a hundred thousand and went out Nebuchadnezzar II in his kitchen, does not go out only to eat from his kitchen, when he came to the Levant saw the vanguard's captain the land giving most number of knights and man, he whipped broke it in his arm, he did not ask, he said: Nebuchadnezzar II sat in the councils of the people of the Levant, saying: What prevents you from conquering Babylon? If you invade it without a house that has nothing, they say: We don't do well in fighting, he said: And if (they invaded you?) They continued narrating: We do not fight well and do not fight, until he missed the councils of the people of the Levant and then returned, so the vanguard told their king what he saw, so Nebuchadnezzar II addressed the king's knights saying: If the king had called me, I would have told him something other than what so-and-so had told him, and he raised it to him and he invited him, and he told the story and said: When so and so saw the most land of Allah overflowing with shepherd, men and skin, he broke

(1) Al-Tabari narrated it towards him (15/28-29) via al-Qasim from al-Husayn, and he did not know them, so al-Thaalabi did not mention them.

that in his arm, so he did not ask them about anything, and I did not see a council (in the Levant) except I sat down with council goers and I told them (such and such, and they told me such and such).

Sa'id ibn Jubayr said: The vanguard addressed Nebuchadnezzar II: You have exposed me, care in taking a hundred thousand and refrain from what you said, he said: If you had given me Babylon's state treasury, I would not have been removed, and the age wouldn't have been able to struck (from a blow), the king said: If we send a riders battalion to the Levant, if they find gold and valuable possessions they shall raid, otherwise they will do what they can? They continued narrating: What harm would that cause you if you did, he said: Who do you see? They continued narrating: The nown man as so and so, he said: But the man who told me what he told, called Nebuchadnezzar II, and sent him and selected with him four thousand of their knights, and they set out wandering through the land, and they captured what God willed, and did not destroy or kill, and Sayhoun died, and they said: We shall appoint another man in succession among our ranks in kingship, they said: Get off your horses, wait until your companions come, for they are your knights, so they waited until Nebuchadnezzar II came with captives and what was with him of the possessions and spoils of war, and divided it among the people, they commented: We have not seen anyone more worthy of kingship than this man, then he was crowned.

Al-Suddī said (in his isnaad) [(1)]: That a man of the children of Israel saw a vision in his sleep depicting the destruction of Jerusalem and the destruction of the children of Israel at the hands of an orphan, the son of a widow of the people of Babylon, called Nebuchadnezzar II, - and they believed and their visions were to be realized -, so he came to ask about him until he reached his mother, while he was cutting lumber, and when he came with a bundle of firewood on his head, he threw it, and then he sat on one side of the house, he spoke to him, and then gave him three dirhams, and said: Pray buy food and drink with this, and he bought with a dirham a piece of bread, and with a dirham a lump of meat), and with a dirham a bottle of wine, and they ate and

(1) Allah knows how to attribute it and to whom does it end?
The wonder of the fox how he is ambiguous, then of al-Baghawi where he Cited itlike this in Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/76.

drank, so that if it was the second day, he did the same, even if it was the third day, he repeated the same cycle, and then he said: I would love you to write me a letter of safety if you ever reign! He replied: Are you mocking me? He replied: I am not mocking you, but you should not seek my opinion in taking her hand, and his mother spoke to him and said: What you have to do if it is, otherwise you do not lack anything, so he wrote to him promissing his safety, and he said: Do you see if I come and the people around you have prevented me from reaching you? So make me a sign by which you will know me, he said: You lift up that journal of yours on a reed, which I will use to know you, (and he wrote to him) and gave it to him.

Moreover, the king of the children of Israel used to honor Yaḥyā ibn Zakariyā, peace be upon them, honoring him in his council, consulted him (in his matters) and did not issue an order without his accordance, but he sought to marry the daughter of a woman of his, so he asked him about that, and the latter forbade him from marrying her, and said: I fear for you that outcome is not even possible for it's unlawful, so her mother knew, so she resented Yaḥyā ibn Zakariyā (peace be upon them) when he forbade him on marrying her daughter, so the mother of the maidservant baptized when the king sat drinking, so she dressed her in red thin clothes, perfuming her, and dressed her with jewelry and blazers, and she dressed her on top of that black clothing and sent her to the king and ordered her to pour him wine and to seduce him, if he sought bedding her, she ought to stop him in his tracks until he gave her what she asked, and if he gave her that, she asked him to bring the head of Yaḥyā ibn Zakariyā in a bowl, and she did so, and she made her water it And she was exposed to him, when he became deadbeat drunk, he sought bedding her, she stopped him as planned and said: I don't do until you give me what I asked, he said: And what do you ask me? She said: I ask you to send to Yaḥyā ibn Zakariyā, bring his head in this bowl, and he (the king addressed her saying): Anything but that, she said: I only want this, and when she insisted, he sent for him, and he brought his head and the head spoke, until it was placed in his hands, and he said to him: It is not permissible for you, and when it became and if his blood boiled, he ordered dust and threw it on him, and the blood spread over the dust still boiling, and he threw it also, and the blood rose above it, and it was still thrown from the dust until

it reached the wall of the city, and it was nevertheless boiling, and it reached loud and called out to the people, and he wanted to send them an army and order a man against them, and Nebuchadnezzar II came to him and said: The one whom I (sent at the time) is weak, I have entered the city and heard the words of its people, pray send me, and he sent him, and he walked with Nebuchadnezzar II so that when he reached that place, they were fortified therein, but he did not bear to stand them, but when siege became wary him and his companions were hungry and wanted to return, an old woman among the old men of the children of Israel came out to him and said: Where is the captain? And he brought her to him, she said: I was informed that you want to bring back your soldiers before you conquer this city? He replied: Yes, my stature has been long, and my companions have been hungry, so I cannot stand above what was from me, and she said: If I help you conquer the city, would you give me whatever I ask of you, kill the one I ordered you to kill, and stop if I commanded you to stop? He replied: Certainly

She said: When the morning sun rises, divide your soldiers to four quarters, then set up a quarter on each corner, then raise your hands to heaven and call: O Allah! We hereby seek your assistance by the blood of Yaḥyā ibn Zakariyā (peace be upon them) for it will fall, so they did, and the city fell, and they entered from all its sides, and she told him: Raise your hand (and kill on this blood until it dwells, so I took it to the blood of Yaḥyā ibn Zakariyā) peace be upon them while he was on a lot of dust, and he was killed until he dwelt, and he killed seventy thousand, and when the blood dwelled, she addressed him saying: Raise thy hand, for that Allah - if a prophet is slain- He will not accept anything until all those who killed him are in turn completely eliminated, the same goes for those pleased to have him slain, and the owner of a journal sought him with this journal, so he spared him and his family, while turning Jerusalem to dust, and ordered him to put carrion in it, (saying: Whoever) threw a cadaver therein, so he had his tribute offered that year, and he had the Romans help him on destroying the city because the children of Israel killed Yaḥyā ibn Zakariyā, after Jerusalem was totally razed to the ground, Nebuchadnezzar II accompanied him with the heads of the children of Israel and their possessions, while Dānyāl and some of the children of the prophets went with the head of Goliath, and when he reached Babylon and found that

Sakhabin had passed, so he reigned in his stead, and the most honorable people were Dānyāl and his companions, and the Magi envied them for that, so they slandered them to him repeating the following: Know that Dānyāl and his companions do not worship your God or eat your sacrifice, so he called them and asked them, and they replied: Indeed, we have a Lord whom we worship, and we do not eat of your sacrifice, in response he commanded (for ditches to be dug) he ordered them to be thrown therein, and they were six and a predatory beast was also thrown in aim to devour them, and he commented afterwards: Let us eat and drink, and they ate and drank, and then they returned and found them (sitting and the ferocious beast lying calmly at their foot not scratching anyone, and did not devour any of them, a stranger was found among their ranks, they were recounted and found to be) seven people, so the guards asked: Who's that seventh guy? They were but six, the seventh who came out, was an Angel, he got slapped and deformed by Allah for seven years, Nebuchadnezzar II saw a vision, which Dānyāl (peace be upon him) explained which is:

[1695] Abdullah ibn Hamid ibn Muhammad reported that: Muhammad ibn Khalid ibn al-Hasan reported that: Dawud ibn Sulayman reported that: 'Abd al-Hamid ibn Hamid reported that: Ismail ibn 'Abd al-Karim reported that: 'Abd al-Samad ibn Ma'aqil reported that he heard Wahb say: Nebuchadnezzar II saw a vision in his last days, depicting a gold headed, silver chested Idol, with a copper belly, thighs of iron, and legs of pottery, then he witnessed a falling celestial body falling from the sky, he ordered it to be cracked open until the stone filled the space between east and west, he saw a tree with roots deeply stable in the earth and branches as high as the sky, on the tree stands a man carrying an ax, he heard a caller clearly stating: Hear me thee, ye shall strike the branches so that birds flyeth away, and ferocious beasts and animals scatter from underneath, but leave ye its roots standing, so Dānyāl interpreted the above-mentioned vision as follows: As for the idol that you saw (you are the gilded head, for you are the best of kings, and the chest that you saw) is of silver represents your son, who will reign in your stead after you pass away, the belly of copper you mentioned will be he who gets to be crowned after your son, (while the thigh of iron) depicts the division of Persia into two, marking the descent into hard times, citing the coming of the

most powerful king, and as for the pottery, it draws the last king which will be weak, and as for the celestial falling stone which was cracked open until it filled between the East and the West, outlines a prophet sent by Allah the Almighty at the end of time (and their power will wane) while his might will reach the outskirts between the East and the West of the earth, on the other hand, as for the tree, the birds residing therein, and the ferocious beasts and the animals lying underneath (what you ordered) to be cut down, your power as king will vanish, and Allah will mold you as a bird, you will be an eagle, the king of the bird, then Allah will mold you a bull, the king of animals, then Allah will form you in a lion's shape, the king of the predators and ferocious beasts, you'll be deformed for a total of seven years, and in that your heart will always be a heart of man so that you know that to Allah the Almighty doth belong the dominion of the heavens and the earth, for he is the most able to control the earth and whatever wanders on its surface, the roots paint Your kingship which is standing, so Nebuchadnezzar II was deformed an eagle in the bird realm, an ox in the animals realm, then a lion in the beast realm, then Allah the Almighty returned gave him back his kingship, so he believed and called people to the true path of God, Wahb was asked: Was he a believer of faith? He replied: The people of the book differed in his case as: Some of them argued: He died a believer of faith, while others argued that: He burned the House of God, His scriptures, and murdered Prophets (peace be upon them), Allah the almighty became angered with him, thus refusing his repentance at the time. (1)

As-Suddī said: Then when Nebuchadnezzar II returned to his image after metamorphosis and Allah the Almighty gave him back his power and kingship, Dānyāl (peace be upon him) and his companions were the most generous among people to him, so the Magi envied them and slandered them(again, and) told Nebuchadnezzar: Whenever Dānyāl drank wine, he couldn't but urinate – which was a shameful thing to do in their society, so he (Nebuchadnezzar) ordered food be brought to them, they ate and drank, while the king addressed the doorman: Seeketh the first who comes out to urinate,

(1) [1695] The assessment of the reliability of the chain of transmission
In it, the author's mentorneither criticized nor authenticated, and Dawood ibn Suleiman speaks in it, and it is cut off from the Israelites.

then strike him with the Tabrazin (a weapon similar to an ax in its shape), if he told you: I'm none than Nebuchadnezzar, shout at him: That's clearly a lie, it's by Nebuchadnezzar's orders that whoever urinates after drinking shall be struck in kind, so Allah ordered urinary retention Dānyāl (peace be upon him) , so the first among them to seek urinating got out: It was none other than Nebuchadnezzar himself, he got up humiliated, the time was night, he pulled his dress, when the doorman saw him he shouted at him to stop so the first replied: I'm none other than Nebuchadnezzar, the doorman said: That's clearly a lie, for Nebuchadnezzar ordered me to kill the first to step out, so he stroke and killed him.

As for Muhammad ibn Ishaq ibn Yasar, he said about Nebuchadnezzar's demise (other than what he said) As-Suddī, because he said with his isnaad:

When Allah the Al mighty sought eliminating Nebuchadnezzar, the latter was resurrected, and He said to those of the Israelites who were in His hand: Have you seen the house I destroyed, and those people whose blood have been shed by my orders, who are they and what is this house? They continued narrating: This is one of the houses Allah the Almighty and also one of his mosques, these people were descendants of the prophets, but they committed grave sins, transgressed and disobeyed, so I imposed on them chastisement for their sins, for their Lord is the Lord of the heavens and the earth and all creations, it's He who honors them, strengthens their ranks, and comforts them, so when they did Allah the Almighty annihilated them and made other prevail over them, he replied: Telleth me, what is to be used to ascend to the heavens, so may I rise and kill whoever resides there, thus launching an offensive in aim to subjugate the otherworldly realm, for that I conquered the earth and those living therein, they replied: It's a task no mortal can, he said: You'll comply to my orders, or you'll face the sword, and annihilation will get the lot of you, (so they complained) to Allah the Almighty, praying humbly to Him, So Allah the Almighty, and the most capable - to show the arrogant king how weak and humiliated he is - so He ordered a mosquito, which entered into the king's nostril, paving the way until it bit his brain, so the king wouldn't be steady, or calm, except he's stricken on his head, and when he sensed that death lurks near, he instructed confidants among his family members: If death gets the best of me, split ye mine own head, and seeketh

for yourself that what brought me inevitable death. When he died, they slit his head and found the mosquito biting his brain, that's how Allah the Almighty showed the servants his immense capability and unmatched authority, Allah the Almighty saved those from the children of Israel who had remained in the hands of the fallen king, Allah had mercy on them, making them return back to Jerusalem and the Levant, building, raising and multiplying, until they were (at best) what they were, so they claimed that Allah the Almighty revived the dead who were killed, and made them follow their trails, then when the latters reached the Levant and the Torah was burned, the children of Israel didn't have a covenant from Allah the Almighty, Allah the Almighty renewed Their Torah in the words of ʿUzayr, peace be upon him, and the story was completed as explained.

That is all of what was passed onto us from the tale of Nebuchadnezzar II as it was written in the commentary/exegesis (Tafsir), as a subject, and the stories of the prophets, but the narration of those who narrated that Nebuchadnezzar II is the king who invaded the children of Israel after they spilled Yaḥyā ibn Zakariyā, peace be upon them, 's blood, it's worth noting that the above mentioned story is considered a falsified story, for the writers of biographies, news and chronicles of the people of the Books of old and Muslims, and that there is a consensus among historians that Nebchadnezzar II only invaded the children of Israel upon their killing of their prophet (Isaiah, peace be upon him, and in the era of Jeremiah ibn Hilkiah peace be upon him), which is the first incident that Allah the Almighty mentioned in the following verse: "So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare" meaning: Nebuchadnezzar and his soldiers, they added: There is a time span between the era of Jeremiah, peace be upon him, and Nebuchadnezzar's destruction of Jerusalem to the birth of Yaḥyā ibn Zakariyā peace be upon them - which amounts up to four hundred and sixty-one years, counted from the date of the destruction of Jerusalem until its reconstruction during the reign of (Cyrus ibn Akhshonoush Asbhbh) of Babylon by Bahman ibn Esfandiyar ibn (Goshtasp, for seventy) years, and after his construction to Alexander's victorious march on Jerusalem, and the annexation of Jerusalem and its entourage for (eighty-eight) years, becoming

a Greek province, then counting from his reign till the birth of Yaḥyā ibn Zakariyā, peace be upon them three hundred and (sixty-three) years.

Rather, what's considered true is the tale reported by Muhammad ibn Ishaq ibn Yasar, who said in turn: The children of Israel were raided after the Levant was repopulated following their return post Jerusalem's destruction at the hands of Nebuchadnezzar, and their expulsion, so they contrived heresies in religion right after the death of ʿUzayr, peace be upon him, Allah the Almighty granted them divine mercy and sent (the prophets among their ranks) but whenever they disliked a prophet, they became arrogant calling some of them liars and slaying others, a team they kill, until the last) among their prophets were both Zakariyā and Yaḥyā, peace be upon them, both were from the house of the family of Dawud, later, Zakariyā died, and Yaḥyā was killed, because of his rejectionist stance towards prohibiting the king from marrying his own daughter - in the words of Abdullah ibn Al-Zubayr [(1)] (may Allah be pleased with them) and his wife's daughter, in the words of as-Suddī, and his niece, in the words of Abdullah ibn Abbas (may Allah be pleased with them) - which is more correct inshallah, when Al-Aʿmash reported that Al-Minhal, Saeed bin Jubayr, reported that Ibn Abbas (may Allah be pleased with them) who said: 'Issa Ibn Maryam sent Yaḥyā ibn Zakariyā (peace be upon them) in twelve of the apostles to teach people, so one of the practices that they forbade people to perform was marrying their nieces, and (it was) to their king a niece that he liked, and he wished to marry, everyday, she had a need for the king to carry out, and he mentioned the Hadith about the killing of Yaḥyā (peace be upon him). [(2)]

We now return to Ibn Ishaq who reported that: When Allah, may He be exalted, lifted 'Isa ibn Maryam (peace be upon them) and they killed Yaḥyā ibn Zakariyā (peace be upon them), some people said: They slew Zakariyā (peace be upon him), So Allah sends a persian king marching forth to subjugate

(1) Narrated by Ibn Jarir al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/40, and mentioned by Ibn al-Jawzi in Zad al-Masir 5/8.

(2) The assessment of the reliability of the chain of transmission:
In it Al-A'mash is deceiving and has cursed, and Al-Manhal is Sadduq perhaps an illusion.
The authentication of the Hadith
It was narrated by Ibn Jarir al-Tabari in his Tafseer 15/43 by Abu al-Sa'ib on the authority of Abu Mu'awiyah, on the authority of al-A'mash, by him.

them, the king was known as: Khirdaous, who marched upon them in an army of Babylonians until he reached the levant, after triumphing in the levant, he appointed a captain of his army who goes by the name of Biyourzathan the slayer as a governor, telling him: I had sworn by my God, even though I prevailed over the people of Jerusalem, I'll kill them until their blood flowed in a military milieu, until I wouldn't find a single soul to kill anymore, so he ordered him to kill them until he reached, and that Biyourzathan entered Jerusalem (and stood on) the spot where they were presenting their offering, and he found boiling blood in it, and he asked them about it, they replied: This is the blood of an offering we presented, that our God didn't accept, so it boils as you see, know that we gave offerings to our gods for eight hundred years, all of them accepted except this one, he said: You weren't completely honest with me, they replied: If it was accepted from us like our first blood, but our people became devoid of power, prophecy and revelation, then followed our offerings which became flat out denied, so Biyourzathan massacred seven hundred and seventy pairs of their heads (meaning the people of Jerusalem), having not being sate yet, he ordered seven thousands of (their captives and their husbands to be slaughtered as well) for that same blood that boiled and haven't even cooled till this instant, when Biyourzathan saw that blood was still boiling, he told them: Woe to you! children of Israel! Believe me and endure till God's word is revealed, for you have long had power on earth, acting as you solemnly wish, so I will not leave a fire blower or woman or man alive, so when they witnessed his wrathful might and large killing tolls, they believed him and said: It's due to our misdeed which led us to spilling a prophet's blood, he used to forbid many things that would naturally incur Allah's wrath, supposed that we followed his instructions, but instead we killed him, so his blood is on us, Biyourzathan asked: What was his name? They continued narrating: Yaḥyā ibn Zakariyā, he added: Now you've come to believe me, for the aforementioned and the likes that your God chastises you, when Biyourzathan saw that they believed him, he fell prostrate, and said to those around him: Close the city gates, and drive out those who were here from the army of Khirdaous, he ordered to be left alone with the children of Israel, and then he said: O Yaḥyā ibn Zakariyā! My God and yours knew what had befallen your people for you, and who was killed for their ranks

for you, so calm down, God willing, before I do not keep (of your people anyone) so the blood of Yaḥyā ibn Zakariyā calmed down, God willing, and Biyourzathan halted killings, and shouted: I believed what the children of Israel believed and believed in and realized that there is no other Lord, so God inspired one of the heads of the rest of the prophets to (say to) Biyourzathan: (Joyful, truthful, and jubilant) in Hebrew: For that is the word of faith, then Biyourzathan addressed Israelites saying, "O children of Israel!" Khirdaous, The enemy of Allah ordered me to kill some of you so that your blood would flow in the midst of his camp, and I could not disobey him, they replied: Do what you were commanded to do, and he ordered them (to dig a trench) and they dug it and ordered their possessions of horses, mules, donkeys, camels, cows and sheep to be brought before him, and he slaughtered them, until their blood flowed, he then ordered for dead bodies to be thrown above the piles of slaughtered animals, so they threw it on what was killed from their livestock until they were above them, so Khirdaous did not think (except) what was in the trench (of blood) to be none than the spilled blood of the children of Israel, when the blood reached his army, he sent to Biyourzathan: I hereby order you to stop the killings, for as currents of their spilled blood, ran as rivers reaching our camp, he journeyed once again to Babylon, thinking that the children of Israel have perished or almost have.

It is the last incident that Allah the Almighty revealed to the children of Israel in the following verse: “And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice ...” the first incident was when Nebuchadnezzar II and his soldiers marched forth to subdue them, then Allah the almighty made them experience it again after Khirdaous and his soldiers sought killing them, the might of the children of Israel became a thing of the past, then power shifted to the levant to Greek Romans, but the remnants of the children of Israel multiplied and spread afterwards, they got religion and leadership in Jerusalem and its environs in more faces other than governance, they resided in grace, immune to harm, and in comfort until they Contrived heresies in religion, permitted the unlawful, and weren’t committed to Allah’s boundaries, that Allah the all capable made Titus Istianus (Flavius) the roman to march upon them, he ruined their habitations, expelled them, that Allah praised be His name made

their power nay, and humiliation, wretchedness and Jizyah were stamped upon them, that they were abased wherever they settled, while Allah granted power and glory to other nations, and Jerusalem was reduced to tatters, until the days of ʿUmar ibn al-Khaṭṭāb, may God be pleased with him, when the Muslims by his order rebuilt the city once more.

Abu 'Awanah narrated that Abu Bishr said: I asked Sa'id ibn Jubayr (may Allah have mercy on him) about (the words of Allah): “And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice”, he replied: As for those who wandered through habitations, sayhan al jazari was devoid of a place to call home, the place was in ruins: “Then We gave you once again, a return of victory over them...” to: “(And We said)Then, when the second promise came to pass” to: “to destroy with utter destruction all that fell in their hands”, he said it refers to: The verse refers to Nebuchadnezzar II who destroyed Jerusalem, then it was said: “[And We said in the Taurat (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment)”. They reverted to sins so Allah sent the Roman King to punish them, they repeated it so Allah sent King of Al Rai Razum Auzen to engage in military acts with them, they once again reverted back to committing sins, so Allah sent Shapur II to chastise them, he is commonly known as: Shapur the broad shouldered.

Qatada said on interpreting this verse: The folks were devastated as you’ve heard, Allah sent Goliath and his soldiers at first, he captured, killed and ruined in Jerusalem “They entered the very innermost parts of your homes.” Then “We gave you once again, a return of victory“, means: For the children of Israel against them, and that in the time of Dawud, peace be upon him, “Then, when the second promise came to pass,” the last of the two reversions of the Children of Israel to sins and receiving chastisement, Allah sent them Nebuchadnezzar II, Allah’s least favorable creature, and the first captivated, killed and destroyed Jerusalem afflicting them with grievous penalty. “It may be that your Lord may show mercy unto you...” then Allah showed them His gracious mercy, they in turn reverted to committing sins once more, so Allah sent upon them what He wanted to send from (His wrath and punishment), “And lo! Thy Sustainer made it known that most certainly He would rouse against them, unto Resurrection Day, people who would afflict them with

cruel suffering" (Qur'an 7:167) means Allah would inflict on them grievous torment till the day of judgment, "And We decreed for the Children of Israel in the Scripture" means We told and informed them of the content of the Holy scripture.

Both ibn 'Abbas (may Allah be pleased with them) and Qatada said in the interpretation of this verse: means: And we sent our judgment upon them, and on this interpretation is {to} in the sense of, and the meaning: "in the Scripture" means the preserved tablet, "that indeed you would do mischief" (latufsidunna) means: "Latufsidunna" (an Arabic transliteration of the phrase that indeed you would do mischief) and the laam, which denotes the Qasam is employed as a metaphor (majaz) which means: By Allah's name you would " do mischief on the earth twice" by committing misdeeds and grave sins, "and you will become tyrants" thus transgressing and oppressing people "and extremely arrogant".

"So, when the promise came for the first of the two" meaning: The first time, commentators differed while interpreting the abovementioned verse: Qatada expounded: They spread corruption for the first time by (violating) the provisions of the Torah, disobeying their lord, not adhering to the commandments of Musa (Moses) Peace be upon him, perpetuating transgressions, and performed aggressions against other people.

As-Suddī reported that Abu Malik, and Abu Saleh, reported that Ibn Abbas (may Allah be pleased with them), reported that Murrah al-Hamdani, (reported that Ibn Mas'ud) may Allah be pleased with him) explained that (the first corruption is: The slaughter of Zakariyā (peace be upon him), and Ibn Ishaq said) the corruption at first lies in: killing (Isaiah ibn Amadia, the Prophet of Allah) peace be upon him between the tree branches, while Ibn Ishaq saw the corruption being spread after Zakariyā (peace be upon him) was murdered.

Ibn Ishaq added in the same context saying: (Some scholars pointed that Zakariyā's, peace be upon him, blood was not spilled, but he died a normal death, and (that the murdered) is Isaiah, peace be upon him "We sent against you slaves of Ours given to terrible warfare" means Goliath Al-Jazari and his soldiers, which was slain on a later date by Dawud, peace be upon him,

according to Qatada, it is also the narration of Al-Awfi which was reported from Ibn Abbas, may Allah be pleased with them.

Abu al-Mu'alla and Ya'la reported that Sa'id ibn Jubayr said: It meant Sennacherib of the people of Nineveh, (which is above modern-day Mosul), Abu Bishr on the other hand (narrated) arguing that: It was Sayhan Al Jazri, while Ibn Ishaq was quoted saying: Nebuchadnezzar II of Babylon and his companions.

"slaves of Ours given to terrible warfare" meaning they were es of great might and strong valor, veterans of war and assault, "They entered the very innermost parts of your homes" meaning: they came and went, seeking the Israelites out through, their habitations, in the very midst of their homes. Ibn 'Abbaas (may Allah be pleased with him) said: It means they marched on forth. Al Farra'a said: It means they were terminated in their possessions, then he sang a prose written by Ḥassān ibn Thābit who said:

And among us is the one who faced Muhammad's sword,

Confronting the enemies, their armies he explored.

Abu 'Ubaydah added in the same context: They went knocking on each door seeking them as fast as news circulate, Al-Qutaybi added in the same context: They spread corruption, while Ibn Jarir assured: They prowled around habitations, rampaging and hunting them as the residents came and went, thus Ibn Jarir gathered all sorts of interpretations.

Ibn 'Abbaas (may Allah be pleased with him) read: "fahasoo" (They entered the very innermost parts of your homes.) with the letter Haa, and the two words "Fajasoo" and "Fahasoo" share the same meaning.

"And it was a promise (completely) fulfilled" meaning it served a fulfilled warning, not to be broken.

"Then We gave you once again, a return of victory over them." meaning we allowed you to prevail once again , granting you necessary power to achieve this goal "And We helped you with wealth and children and made you more numerous in man power." meaning increased the man power, making them the greater host, Al-Qutaybi said: The word "nafeeran"is derived from the verb "yanfourou" which is sourced from describing those who tag along (with the man from) his clan and household, which is also indicated by the saying of

Mujahid: That it means more man power as ever, “An-nafeer” and “An-nafer” is similar to “Al-Qadir” (The All Capable) and “Al-Qadir”(the able).

“If you do good” O Children of Israel! “you do good for your ownselves“ If you are virtuous, through acts of obedience, you are being virtuous to your own souls, since the reward thereof is for them your souls; “and if you do evil (you do it) against yourselves."” meaning if you do evil, by way of working corruption, “ahsantum lianfusikum“ (wich is an Arabic transliteration to the word do good for your ownselves), is similar to “Fasalamun laka “(Then -the greeting- "Peace be unto thee") (Qur’an 56:91) meaning peace be unto you, Muhammad ibn Jarir said: To her-meaning - yourself, as it was revealed in the following verse: “Bianna rabbaka awha laha” (Because thy Lord inspireth her) (Qur’an 99:5), means: To her (specifying the addresse).

It is said: It holds its reward and punishment, Al-Husayn ibn al-Fadl said: It meant that the soul has a merciful God that accepts repentance.

“(And We said)Then, when the second promise came to pass” meaning: The second time of your warning to be fulfilled, because you spread corruption by slaying ʿĪsā ibn Maryam (Peace be upon them) when he was exalted unto Allah, and their murdering of Yaḥyā ibn Zakarīyā (Peace be upon them), So Allah made the Persians and the Romans prevail over them: Khardoush, and Tatus until the latters slew and captured an awful lot of the children of Israel, banishing them from their habitations, conquering their lands, and pillaging all their possessions, so the verse “ (We permitted your enemies) to make your faces sorrowful” means: To be struck by melancholy, the readers differed in reading the verse, Al-Kisā’ī read it as follows: “Linasoooo” with the letter Nūn, applying the diacritic fatḥa on the hamza (final letter) of the word, rendering it in the accusative form or (Nassb) as a reference to glorification as considered in other words mentioned in the holy scripture in more than a place: “Waqadayna” (which is an Arabic transliteration meaning and We decreed), “wabaAAathna” (which is an Arabic transliteration meaning and we appointed), “radadna” (which is an Arabic transliteration meaning and Then We gave back), “Amdadna “ (which is an Arabic transliteration meaning we provided), and “jaAAalna“ (which is an Arabic transliteration meaning and we made) “Linasoooo’ana”(it’s a transliteration of an Arabic word meaning we made it sorrowful) meaning your faces, it was read with

the letter Nūn and the double emphasis letter, The rest of the scripture readers of the people of Kufah (other than Hafs and Ibn Amer) have read the word Lyasoooo'ana employing the letter yaa in consensus, it has two sides: The first being: Liyasoo'a Allah (meaning that Allah makes your faces sorrowful), the second one being: Liyasoo'a Al Wa'du (meaning that you'll be promised endless sorrow and melancholy, having strayed from the path of God).

The rest of the Qur'an readers read the word Liyaso'oo with the letter yaa, and applying the nominative diacritic Damma on the plural form (ending with the letter waw)meaning: The slaves of Allah with unmatchable military might will annihilate your forces as chastisement from straying further from the path of Allah, "and to enter the mosque (of Jerusalem) " Which is a clear reference to the temple mount of Jerusalem, and all its surrounding premises "as they had entered it before, and to destroy with utter destruction all that fell in their hands".

"It may be that your Lord"O children of Israel!" may show mercy unto you..." (Qur'an 17:8) after having revenge for your transgressions, "but if you return (to sins), We shall return (to Our Punishment). ", Ibn 'Abbaas (may Allah be pleased with them) said: If you reverted to committing transgressions and sins, Allah will punish you again, Qatada added in the same context saying: So Allah the Almighty praised be His name sent prophet Muhammad (P.B.U.H), afterwards, they were made to give the jizyah "until they pay the Jizya with willing submission, and feel themselves subdued"and "And We have made Hell a prison for the disbelievers" a prison or a penitentiary which is derived from the Arabic words Al Hassr (the word originally used in the verse is wajaAAalna jahannama lilkafireena haseeran which is translated as we made Hell a prison for the Mushrikun) the word Haseeran is a transliteration of an Arabic word meaning exclusivity, which means here imprisonment, and the Arabs since the days of old used to call the miser "hasooran" (meaning he keeps his alms from those in need), in addition the Arabs of old used to call a king "Haseeran" because he is being kept away/locked away from the masses, Lubaid said:

And his stature, he subdued the necks as if

They were mere jinn at the doorstep of the encampment.

Meaning the King's door (which is derived from Al Hasr which can mean prevention or exclusivity) when we say Al Hasr in speech meaning that a man went silent or became burdened by lack of words, when we call a man Hasoor means he doesn't deal with women much, we can also employ the word Hasr with excrement meaning constipation.

In the same context, Al-Hasan said [(1)]: "And We have made Hell a prison for the disbelievers" The word Haseeran here means a bed and resting placehich is laid, because the Arabs calls small rugs Haseeran, it's generally regarded widely as a fine interpretation.

"Verily, this Quran guides to that which is most just and right.... "(Qur'an 17:9) means: This holy scripture shows that way which is perfectly straight and "most just" and "gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad SAW, etc.). who work deeds of righteousness, that they shall have" meaning: That great rewards await them in the hereafter, "a great reward" which is most certainly paradise.

"And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment" (Qur'an 17:10)

the torment mentioned in the verse is naturally Hell.

"And man invokes (Allah)..." (Qur'an 17:11) the letter waw was left out in the verb WayadAAu (which is a transliteration of an Arabic verb meaning invoking) in both written and spoken form, but the meaning is still there, because the verb is being conjugated in a nominative"raf'" form, like saying for example "SanadAAu alzzabaniyata" (meaning [the while] We shall summon the forces of heavenly chastisement!), "wayamhu Allahu albatila "(meaning for God blots out all falsehood), "wasawfa yuti Allahu almumineena"(meaning and in time God will grant to all believers), "yunadi almunadi "(when He who issues the call [of death] shall call [thee]), and "fama tughnee alnnuthuru "(meaning but [since] all warnings have been of no avail).

(1) Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) 15/ 45.
Ibn al-Jawzi Cited itin Zad al-Masir, 5/12, and he did not comfort him He said: Woven mats are called mats because their energies are confined together.

The verse is interpreted as follows: And man prays for ill, against his possessions, himself and his off spring in times of frustration saying in boredom and discontent: O Allah! Curse him, devastate him, etc.., "as he invokes (Allah) for good" meaning: As his supplication to his Lord to give him wellness, grace, blessings and safety for himself, his possessions, and his offspring, if Allah the Almighty responded to him in his supplication for himself, his possessions and his off spring with evil, he would perish, but Allah the Almighty, the most capable and the All-knowing doesn't respond to him in that, but He takes this course of action as revealed in the after mentioned verse "If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy."

and "for man was ever hasty" hurrying to pray for what he hates to be answered, Mujahid, (1) a group of commentators, and Ibn Abbas (may Allah be pleased with them) said this matter: That man may pray for ill in boredom for man has no patience for prosperity and adversity, while some of the commentators said: Man refers to Adam (Peace be upon him), Salmān al-Fārsī added in the same context: The first thing that Allah the Almighty created from Adam (peace be upon him) was his head, and he made him look while he was creating his body, and when he was at the time of the afternoon, his legs remained and the Spirit did not breathe therein (so he -meaning Adam- said): O l'rd, did bless beest thy nameth! Hie bef're night, so the following verse was revealed: "for man was ever hasty"

al-Dahhak narrated that Ibn 'Abbas (may Allah be pleased with him) said: When Allah breathed of His spirit into Adam, and Allah's breath reached Adam's navel, the latter looked at his created body, admiring Allah's creation, so he wanted to get up but to no avail, so Allah revealed the aforementioned verse: "for man was ever hasty"

"And We have appointed the night and the day as two Ayat ..." (Qur'an 17:12) Ayat means signs and [both] indicators on Allah's existence, Oneness,

(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/48.

and perfection of Allah's knowledge and ability, "Then, We have made dark the sign of the night" Abu al-Tufail (may Allah be pleased with him) said: Ibn al-Kawa' asked [1] ʿAlī (may Allah be pleased with him) about the blackness seen the moon, so he replied: That is the effaced sign of the night, which is a solid proof of the before mentioned sign being faded.

Ibn 'Abbas (may Allah be pleased with them) said: Allah the Almighty divided the sun light into seventy parts, and the light of the moon too into seventy parts, so he erased from the light of the moon sixty-nine parts, and made it with the light of the sun, so the sun light (became) on one hundred and thirty-nine parts, and the moon on one part, "while We have made the sign of day illuminating," (luminous, bright).

Abu 'Amr ibn al-'Ala said: means: To see in it, al-Kisa'i added: It's derived from the common tongue of the Arabs who are known to say: The day "absara" means was lit up, and became bright, so Man can see all his surroundings, some commentators said: It's similar to saying: "Rajulun mokhibithon" (which is an Arabic transliteration meaning a sly fox) if that man befriended others of malicious cunning, and "Rajulun muda'af" if man's animals are of weak health, it's similar to say "An-Nahar mubsiron" (the day is bright) if men can see due to its brightness and light.

"that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.", meaning we explained it in detail.

[1696] Abu Sa'id Muhammad ibn 'Abdullah ibn Hamdoun (may Allah have mercy on him) reported that: Abu Hamid Ahmad ibn Muhammad ibn al-Hasan ibn al-Sharqi reported that: Abu al-Hasan Ahmad ibn Yusuf al-Sulami reported that: Naeem bin Hammad reported that: Abu 'Asma Nuh ibn Abi Maryam reported that, Muqatil ibn Hayyan reported that, 'Ikrima reported that, Ibn 'Abbas (may Allah be pleased with him) reported that: I

(1) Narrated by Abu al-Tufail according to al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/49:
Ibn al-Kawa said to 'Ali (may Allah be pleased with him), O Commander of the Faithful!
What is this smudge in the moon?
He said: And it rubs, but you read the Qur'an {so we erased the verse of the night and made us the verse of the day visible} is erasure.

heard the Messenger of Allah say: **"When Allah the Almighty concluded His creations until only Adam was left, Allah created two suns derived from the light of His throne, it was in his priori knowledge to call it a Sun, He created in the likeness of the world as vast as east and west, it was in his priori knowledge to choose one of the two suns, extinguishing its light, and transforming it to what we would call a Moon, which He created lesser than the sun, but both could be observed from earth as tiny celestial bodies wandering the intensive sky, that if Allah the most capable didn't create sun and moon as He did, laborers wouldn't be able to know when to work and when to receive wages, also, those fasting wouldn't be able to specify when to fast or eat? In addition, women wouldn't be able to distinguish their waiting periods. Muslims too wouldn't know prayer times, or fasting days, or the appropriate time to perform Hajj (pilgrimage). Debtors won't mark their debts due dates. People in general will unknowingly seed drill and plant their foods, or When to find rest... Hence, Allah The Almighty looked at his servants with unmatched mercy, so he sent Jibrīl, peace be upon him, who in turn flapped his wing on the face of the moon - which was then tone of the two suns - three times, so the bright light was obliterated from this celestial being while the dim light remained, so that is why Allah the Almighty's revealed "And We have appointed the night and the day as two Ayat (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating "The blackness that you see in the hollow of the moon in semi-lines is in fact the visual effect of the aforementioned obliteration).** (1)

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(1) [1696] The assessment of the reliability of the chain of transmission
Ibn Hajar said in ((Tahdheeb Al-Tahdheeb)) in Noah's translation:
The hadith referred to by Ibn al-Mubarak in the sun and the moon, is a long hadith, the effects of the situation on it are apparent, and was mentioned by Abu Jaafar al-Tabari in the beginning of his history of creation, and pointed out that it is not correct.
The authentication of the Hadith
Al-Tirmidhi said in al-'Ilal al-Kabeer (4/301): Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn 'Abbaas (may Allah be pleased with them) from the Prophet:
God created two suns from the light of His throne.
That is his saying {and we made night and day})) verse.
Al-Qurtubi Cited itwithout attribution or attribution.

"And [for] every person We have imposed his fate upon his neck"(Qur'an 17:13).

Ibn Abbas, may Allah be pleased with them both, said: His deeds, whether they are good or bad, and he is bound by them wherever he is. Al-Kalbi and Muqatil said: His good and bad deeds are with him, do not leave him until he is brought to account for it. Al-Hassan, may Allah have mercy on him, said: His rightness and badness, saying: O son of Adam! A record of deeds is dedicated to you and two angels are appointed over you, one on your right and the other on your left. When you will be raised, they will be tied around your neck. Mujahid said: His deed and sustenance. Al-Hakam narrated about Mujahid: No child is born without a paper on which it is written: Will he be good person or bad one. And the semantic scholars said: He meant by the bird what it was decreed that he would do, and what is his final return in terms of happiness or misery. Rather, He expressed it with the bird, according to the custom of the Arabs, as they used to be optimistic or pessimistic from the bird. Abu Ubaidah and Al-Qutaibi said: He meant by the bird is the person's share of good and bad deeds, as it is said that: The arrow of so-and-so flew gains such-and-such, and the bird gives him with such-and-such. Al-Hassan, Mujahid, and Abu Raja recited the Arabic word "eunuquh" without "Alf". He just mentioned the person's his neck is singled out to the exclusion of all its members. Because the neck is the place of features and the place of necklaces, collars, and other things that (adorn) or disgrace, so the Arabs used to attribute the necessary things to the neck, so they say: This is for you on my neck until I fulfil it, and this thing is attached to his neck.

"and We will produce for him on the Day of Resurrection a record" Al-Hassan, Mujahid, Ibn Muhaisin, and Yaqub recited "wayakhruj lah" i.e. the bird will produce for him on the Day of Resurrection a record, and the Arabic word "ktaban" i.e. a record is adverb. and it is possibly meaning: the bird will

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Ibn al-Jawzi Cited itin the book ((Subjects)) Kitab al-Mubtada, the chapter on the creation of the sun and the moon, without the aforementioned attribution to the fighter of Ibn Hayyan on the authority of Shahr ibn Hawshab, on the authority of Hudhaifa, and to al-Qasim ibn Mukhaimra, on the authority of Ali ibn Abi Talib, Huzaifa and Ibn 'Abbas that they were sitting one day and a man came...

A long context, and then he said at the end: it's a forged hadith

come out for it, and it becomes a record. Abu Jaafar recited "wayukhraj" as a passive, meaning, the bird will bring out a record for him.

And Yahya bin Wathab recited "wayakhruj" i.e. Allah will produce a record for him, and others recited "nukhrij" i.e. We will produce for him on the Day of Resurrection a record and Abu Amr argued for this reading by saying "We have imposed his".

"which he will encounter" Ibn Amer and Abu Jaafar recited the Arabic word "yulqah" meaning that a person would receive that book, i.e.: he would be given it. Others recited "yalqah" meaning: he would see it "spread open".

(1697) Shuaib bin Muhammad reported that, Makki bin Abdan reported that, Ahmed bin Al-Azhar reported that, Ruh bin Ubadah reported that, Bastam bin Muslim reported that, I heard Abu Al-Tayyah saying, I heard Abu Al-Sawwar Al-Adawi reciting this verse, then he said: Two spreadings and one folding, as long as you live, O son of Adam, your record is spread, so do as you wish, then when you die it is folded, then when you are resurrected it is spread. [(1)]

"Read your record"(Qur'an 14). i.e. It will be said read your record "Sufficient is yourself against you this Day as accountant." and rewarder. Qatada [(2)] said: On that day, illiterates in this world will read. Al-Hassan said: To be accountant against yourself is Allah's fairness.

"Whoever is guided is only guided for his soul."(Qur'an 17:15). the benefits will back to his soul. "And whoever errs only errs against it." As the torts will back to his soul. "And no bearer of burdens will bear the burden of another." No one will be responsible for the other's sins "And never would We punish until We sent a messenger." As no one could argue or have excuses.

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(1) [1697] The assessment of the reliability of the chain of transmission
In it is the sheikh of the workbook, Mastour.
The authentication of the Hadith
It was mentioned by al-Baghawi in Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/16, and by al-Qurtubi in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules)10/230.

(2) It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/53, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/ 2321(13212).

"Whenever We intend to destroy a society, We command its elite …" (Qur'an 17:16)

Abu Uthman al-Nahdi, Abu Rajaa' al-Utaridi, Abu al-Aalya al-Riyahi, al-Rabee' and Mujahid read it in the original Arabic text by stressing the letter meem: (Ammarna) that is to empower their wrong-doers to commit sins, and then we shall destroy them.

Al-Hasan, Qatada and Abu Haywah, al-Shamy and Ya'qub read it by stretching the letter Hamza: (Aamarna) that is to increase its wrong-doers. The other recited it with a long final Alef and instressed letter meem: (Amarna) that is we ordered them, yet they disobeyed, and it is possible that the meaning is that: we made them leaders and chiefs, as the Arab says: Amir ghayr Ma'mur, that is a leader who governs nothing. It is possible that the meaning is: we increased them, as substantiated by the Prophet's tradition: **((the best money is a mare which is (Ma'mura) with good and abundant breeding, and a path with pollinated palms))**, [1] as the Ma'mura refers to the plentiful breeding. Anything which is abundant we call it Amr, which verb is: Amar (past form) alqawmu (the people) ya'murun (present form) amran (verbal form), i.e., the people number increased.

Labid said:

Every free son's destiny is the same,

No matter how numerous their name.

If they envy, they descend in disgrace,

And if they command, they face ruin and chase.

Abu Ubayd and Abu Hatem opted for the recitation of the majority. Abu Ubayd said: we adopted such recitation as the three meanings express order, governing and abundancy.

"elite" that is their rich presidents.

"but they defiantly disobey therein; so, the word comes into effect upon it" They deserved the punishment "and We destroy it with [complete]

(1) Imam Ahmad quoted from the hadeeth of Suwayd ibn Hubayrah (may Allah be pleased with him) with the following words:
((The best of one's money has a skilled warden
or a mabura rail ((al-Musnad)) 3/468 (15845).

destruction." So, we destroyed it completely. The Arabic words "aldamar" "waltabar" "walbawari" "alhalak" have the same meaning destruction.

Muammar narrated that, Al-Zuhri said: One day the Messenger of Allah, PBUH, visited Zainab, may Allah be pleased with her, saying: **"La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He replied, "Yes, when wickedness prevails".** (1)

"And how many have We destroyed from the generations"(Qur'an 17:17). As they disbelieved. "after Noah" He fears Mecca's disbelievers "And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing." They differed in the century's duration. Abdullah bin Abi Aufa, may Allah be pleased with him, said: The century is one hundred and twenty years, so the Messenger of Allah, PBUH, sent in the beginning of the century and the last of them was Yazid bin Muawiyah, who was at the end of the same centaury.

Salama bin Jawas narrated that, Muhammad bin Al-Qasim said that, Abdullah bin Busr Al-Mazni, may Allah be pleased with him, said that: The

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(1) Thus, al-Tabari brought out this hadith about al-Zuhri sent in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/56, and followed by the workbook, although it is attributed to Zainab (may Allah be pleased with her) in the mosque of Muammar, ((Interpretation of the holy Qur'an)) by Abd al-Razzaq, as previously agreed upon, they narrated it in the book of temptation, in several ways to Ibn Shihab - al-Zuhri - from Urwah ibn Zubayr that Zainab ibnt Abi Salamah told him, from um Habiba ibnt Abi Sufyan, from Zainab ibnt Jahsh that the Messenger of Allah entered her one day in dismay saying:
((There is no god but Allah, woe to the Arabs from an evil that has approached, opened today from the backfill of Gog and Magog like this)) and shaved with his thumb fingers and the next, Zainab ibnt Jahsh said, and I said:
O Messenger of Allah!
Shall we destroy you and the righteous among us?
He said: ((Yes, if there is a lot of malice)).
((Sahih Al-Bukhari)): Kitab al-Fitna, Bab Gog and Magog, (7135), and Imam Muslim in the principle of Kitab al-Fitna (2880).
The wonder of al-Tabari, how did he neglect the one connected to the path of Muammar and chose the sender?

Messenger of Allah, PBUH, put his hand on his head saying "this guy will live for a century", I said how long is the century?. He said "one hundred years". Muhammad bin Al-Qasim said: the guy died upon reaching one hundred years, as we counted. (1) Alkalbi said: The century's duration is eighty years. Is was narrated about Umar bin Shaker said that, Ibn Sirin said that, The Messenger of Allah, PBUH, said that: The century's duration is about forty years.

"Whoever should desire the immediate"(Qur'an 17:18). i.e. the world. He mentioned the adjective instead of the noun. "We hasten for him from it what We will" in regarding to facilitate the life or make it difficult "to whom we intend" to do that to him or to destroy him. "Then We have made for him Hell" in the hereafter "which he will [enter to] burn, censured and banished." Expelled and dismissed.

"But whoever desires the Hereafter and exerts the effort due to it"(Qur'an 17:19). doing good deeds. "while he is a believer - it is those whose effort is ever appreciated [by Allah]. Allah will accept it.

"To each [category] We extend - to these and to those"(Qur'an 17:20). That is: We give both parties: whoever wants the immediate, and whoever wants the Hereafter "from the gift of your Lord." Then they will be distinguished in the Hereafter "And never has the gift of your Lord been restricted." Forbidden and banned to his slaves. #"Look" Oh, Muhammed "how We have favored [in provision] some of them over others." "(Qur'an 17:21). In sustenance and work, it means: immediate seeker and Hereafter seeker" But the Hereafter is greater in degrees [of difference] and greater in distinction."

"Do not make [as equal] with Allah another deity" the prophet is addressed, but it is referred to other. "(Qur'an 17:22).

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(1) The assessment of the reliability of the chain of transmission:
Safety documented by Ibn Hibban alone and then the hadith is true with its evidence as in ((Sahih)) (2660).
The authentication of the Hadith
Al-Tabari narrated it based on Salama in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/58, and he was found to have no witness, so see him in ((Al-Sahih)) as above.

"And your Lord has decreed" "(Qur'an 17:23) your Lord commanded, as said by Ibn Abbas, may Allah be pleased with them both, Qatadah and Al-Hassan, may Allah have mercy on them.

Zakariyā ibn Salām reported that: A man sought Al- Hasan, and told him: That his woman is thrice divorced, Al-Hasan replied: You disobeyed your Lord, and you have irrevocably and majorly divorced your wife, the man who was perplexed, replied: That's Allah's wish, a divine decree!, Al-Hasan - known as an eloquent historical figure- replied to the man's claim saying: That's not Allah's decree, then he read the following verse "And your Lord has decreed that you worship none but Him" then people commented saying: Al- Hasan spoke of fate.

Both, Mujahid and Ibn Zayd said: It means (your Lord recommended), this reading is evidenced by the reading of Ali, Abdullah, and Ubay (may Allah be pleased with them): (And thy Lord commanded).

Abu Ishaq al-Kufi narrated from al-Ḍaḥḥak ibn Muzāḥim that he read it: (And thy Lord commanded), and he said: They attached the letter waw to the letter ṣād in (wawassa which is an Arabic transliteration of the word recommend) so it became (Waqada which is an Arabic transliteration of the word decreed).

Ar-Rabi` ibn Anas said: Waawjaba rabbuka (which is an Arabic transliteration of the phrase Thy lord obliged).

"that you worship none but Him. And that you be dutiful to your parents" meaning: And your Lord has decreed, He has commanded, that you show, kindness to parents, by being dutiful and benevolent to them "If one of them or both of them attain old age in your life" Hamza and Al-Kisā'ī read yablughana (which is an Arabic transliteration of the phrase both of them attain) but in employing Al-muthanna (dual form), which can be seen in the following readings: "ahaduhuma aw kilahuma" (which is an Arabic transliteration in both words one of them or both of them) which is a continued speech as it's revealed in the following verse: "thumma AAamoo wasammoo katheerun" (which is an Arabic transliteration of the phrase and again many of them became blind and deaf. " and the verse: "waasarroo alnnajwa" (which is an Arabic transliteration of the phrase but they kept their counsel secret) then he began saying: "allatheena thalamoo" (which is an Arabic transliteration of the

phrase who do wrong) while the rest of the interpreters read “say not to them a word of disrespect” (fala taqul lahuma offin) in three manners: Employing accusative form with the Fatha on the letter faa’ in offin so it is read off (a word of disrespect in Arabic), which is in fact how the people Makkah and the Levant read it, in addition to Sahl and Ya'Qoub who read it in the same manner as their peers in the aforementioned locations. And “offin” is also read in a genitive form employing Kasra below the letter faa’ in addition to tanween (Nunation) which is how the people of Medina, Ayūb and Ḥafṣ read it, and “offi” in a genitive form employing Kasra below the letter faa’thout tanween which is how the rest of the readers read it, they are all common tongues with the same meaning.

Ibn 'Abbas (may Allah be pleased with them) said: It is a word of hate, Muqātil added: Bad form of speech and foul language, Abu 'Ubayd observed: It’s derived from ouf and touffi which means: Dirt on the fingers if you twist it. Others differentiated between both words saying: Off: Refers to what lies underarms (sweat and dirt), and Touffin: Refers to dirt stuck in fingers, it is said: Off: ear smut, and Touffin refers to, Dirt between fingers and underneath nails. It is said: Off: Dirt stuck on fingers, and Touffin refers to, what you lifted (from the ground with your hand) of unvalued things.

“nor shout at them” means (don’t repulse them), “but address them in terms of honor.” means address them with kind and respectful words, Sa'id ibn al-Musayyib (may Allah have mercy on him) said: As the guilty slave says to his rude master.

While Ataa said: Address them not in their given names and don’t call them by surnames or aliases, and call them by: O Father! O Mother!

Mujahid said on interpreting this verse: If they became too old urinating and pooping on themselves (suffering from bladder or bowel incontinence), feel not disgusted by them, address them not in disrespect, when you see harm, cleaning them from urine or stool as they used to do for your sake as a kid, and harm them not.

“And lower unto them the wing of submission and humility” (Qur’an 17:24), Urwah ibn al-Zubayr said: Treat them humbly with tenderness,

and refrain not from performing whichever they loved. [1] Then, Muqatil proceeded: “And lower unto them the wing of submission” lower to them the wing of humbleness, Al-Hassan, Sa'id ibn Jubayr, Aasim, and Al-Jahdari read: “the wing of submission” (janaha alththulli) in a genitive form employing Kasra under the letter thaal meaning do not struggle with them and say “My Lord! Bestow on them Your Mercy as they did bring me up when I was small”.

Ibn 'Abbas (may Allah be pleased with them) said: It has been abrogated by the following verse: “IT DOES NOT behove the Prophet and those who have attained to faith to pray that they who ascribed divinity to aught beside God be forgiven [by Him] even though they happened to be [their] near of kin”

[1698] Abu 'Ali al-Husayn ibn Muhammad ibn Ibrahim al-Sarraj reported that, Abu Bakr Muhammad ibn al-Husayn al-Qattan reported that: Muhammad ibn 'Abd al-Wahhab reported that: Al-Husayn ibn al-Walid reported that: Shu'bah reported that, Ya'la ibn Ataa reported that, his father reported that, ʿAbd Allāh ibn ʿAmr reported that: The Messenger of Allah Said: **((The satisfaction of Allah the Almighty lies in the satisfaction of both parents, while the wrath of Allah the Almighty is incurred in the outrage of both parents)).** [2]

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(1) Narrated by al-Bukhari in al-Adab al-mufrad(Al-Adab Al-Mufrad The separated book of Manners) (p. 20) and so Ibn Jarir in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/64 abbreviated.

(2) [1698] The assessment of the reliability of the chain of transmission

His men are trustworthy, except Al-Qattan is a righteous sheikh, and the father of Ya’la is acceptable.

The authentication of the Hadith

Narrated by al-Tirmidhi in the chapters on righteousness and connection, the chapter of virtue in the satisfaction of parents (1899), by Amr ibn Ali, then Khalid ibn Al-Harith, from a division, from Ya’la ibn Ataa, from his father, from Abdullah ibn Amr, from the Prophet said: ((The Lord’s satisfaction in the father’s satisfaction, and the Lord’s indignation in the father’s indignation)), and then his leg from the hadith of Muhammad ibn Jaafar about his division towards him and did not raise him, he said:

This is more correct, and so are the owners of a division, and we do not know anyone who raised it other than him, and it is a safe trust.

And narrated by Ibn Hibban in ((Sahih)) as in ((Charity)) 1/328 by Khalid ibn Harith, from the division of it, from Abdullah ibn Amr raised, and narrated by the ruler in Al-Mustadrak (The Completion)4/152 by Ahmed ibn Jaafar, then Abdullah ibn Ahmed ibn Hanbal, my father told me, Abdul Rahman told us, we talked about a division by raised, as well as from the hadith of

[1699] Abu Muhammad Al Hassan ibn Ahmed Al Makhlady reported that: ʿAbu Bakr Muhammad ibn Hamdun ibn Khaled ibn Yazid reported that: Ahmad ibn Muhammad ibn Ghalib, Ghulam al-Khalil, reported that: Muhammad ibn Salam al-Sulami reported that: Muhammad ibn al-Sammak (al-Kufi) reported that (Aydh ibn Shurayh), reported that 'Ata', reported that 'Aisha, may Allah be pleased with her, who reported in turn that: The Messenger of Allah Said: **((The disobedient is told: Do whatever you will, for you will not be forgiven, while the dutiful is told: Do whatever you will, for you will be forgiven)).** (1)

[1700] Abu Bakr Muhammad ibn Ahmad ibn 'Abdullah al-Muzaki reported that: al-Baghawī reported in Baghdad saying: Ahmad ibn 'Ubayd al-Nasih reported that: Shababah ibn Suwar reported that: Al-Mughira ibn Muslim reported that ʿIkrima reported that Ibn 'Abbas (may Allah be pleased with them) said: The Messenger of Allah Said: **((Whoever is dutiful pleasing his parents at night, he's ought to have two open doors of Paradise in the morning, albeit one for each, and whoever disrespects his parents at night, he's ought to have two open doors of Hell, and one for disrespecting each))**, a

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Abdullah ibn Amr, but Imam al-Bukhari in al-Adab al-mufrad(Al-Adab Al-Mufrad The separated book of Manners) (p. 18) narrated by Adam said:

Tell us a division, tell us Ya'la ibn Ataa, from his father, from Abdullah ibn Omar suspended by the word ((the Lord's satisfaction in the father's satisfaction, and the Lord's indignation from the father's indignation)), but narrated by Al-Baghawi in Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/87 of the hadith of Abdullah ibn Omar may God be pleased with them raised with the word ((May God be pleased with the father's satisfaction and God's indignation from the father's indignation)), the hadith in the sources and references circulating is raised and suspended with the word ((God is pleased - the Lord - from the father's satisfaction..))

The term "work" was not defined.

(1) [1699] The assessment of the reliability of the chain of transmission

In it, Ibn Ghalib is known for the status of the hadith, abandoned, and the poor of his weakness is a certain son and others.

The authentication of the Hadith

Al-Qurtubi mentioned in ((Jami' Ahkaam al-Qur'an)) 10/243 in the form of nursing, what is in its meaning, where he said: Al-Thaalbi narrated from 'Aisha (may Allah be pleased with her) that al-Iraqi said:

The Messenger of Allah said: ((If Allah knows something worse than Av to mention it, let the righteous do what he wants to do, he will not enter Hell, and let the disabled do what he wants to do, he will not enter Paradise)).

man proceeded: O Messenger of Allah! If they wrong him, shall he treat them with tenderness? He replied: ((If they wrong him)), the man repeated: If they wrong him, shall he treat them with tenderness? He replied: ((If they wrong him)) he replied repeating his response thrice. (1)

[1701] Abu 'Abdullah al-Nasiri al-Muzaki reported that: Abu al-Abbas al-Sarraj reported that: Qutayba ibn Sa'id reported that: Rishdayn ibn Sa'd reported that, Abu Hani' al-Khoulani reported that, (Abu Omar al-Nasibi reported that: A man sought the Messenger of Allah, he said: O Messenger of Allah! (May Allah's peace and blessings be upon you) tell me one thing that draws me close to Allah the Almighty, he said: **((Is your father and/or mother still alive?))** He replied: Certainly, he added: **((besides being dutiful to thy parents and treating them with tenderness, you ought to perform good deeds with ease)).** (2)

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(1) [1700] The assessment of the reliability of the chain of transmission

In the sanad of the hadith the author's mentor classified Neither criticized nor authenticated, and Ahmed ibn Obaid also of the weak, and tender also vague, and cursed, in the support of those who did not know his condition, and ambiguity and fraud.

The authentication of the Hadith

Al-Suyuti mentioned in Al-Jāmiʿ Aṣ-Ṣaghīr (The Minor Collection)4/1693 (7454) towards him and a symbol of his weakness, and his weakness Al-Albani in ((Da'eef Al-Jami')) (5427).

It is in ((Mishkat al-Masabih)) by Tabrizi, Kitab al-Adab, Bab al-Bir wal-Silah (4943), and its weakness al-Albani.

According to al-Bukhari in al-Adab al-mufrad(Al-Adab Al-Mufrad The separated book of Manners) (p. 19) by way of Hajjaj he said:

Hammad ibn Salamah narrated to us from Suleiman al-Taymi, from Sa'id al-Qaisi, from Ibn 'Abbas (may Allah be pleased with him) who said:

No Muslim who has two Muslim parents becomes reckoned with except that Allah has opened two doors for him – meaning from Paradise – even if he is one by one, and if one of them is angry, Allah is not pleased with him, it is said:

And if they wronged him?

He said: And if they oppress him.

Thus making the Hadith both mawkuf and MArfu'u.

(2) [1701] The assessment of the reliability of the chain of transmission

There is a Sheikh Abu Hani who did not know, and Rashdin is weak, and the author's mentorin which it was said:

The hadith is not its business; the support of the hadith is weak.

The authentication of the Hadith

It includes narrators whom I cannot find

"Your Lord knows best what is in your inner-selves..." (Qur'an 17:25) of that may be concealed from being dutiful or being disrespectful to thy parents "If you are righteous" obedient to god and penitent from foreshortening in our parents' rights, and all other religious duties necessitated by divine ordinance " then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance." meaning those who repent after committing mistakes and grave errors, Sa'id ibn Jubayr said in the interpretation of the above mentioned verse: The verse describes dutiful men to their parents, who want only their parents good, for which he's not blamed.

The commentators differed in the meaning of "lilawwabeena" (an Arabic transliteration of the phrase who turn unto Him again and again in obedience, and in repentance), Sa'id ibn al-Musayyib said: He is the one who sins and then repents, then sins and then repents again. Sa'id ibn Jubayr said: It means those who turn unto good. Mujahid reported that 'Ubayd ibn 'Umair said: It he who remembers his sins while sitting in isolation, and repents to Allah the Almighty, ʿAmr ibn Dīnār reported that: It's the man who says: O Allah, forgive me, and accept my repentance for I have sinned in this sitting of mine.

Ibn 'Abbas (may Allah be pleased with them) said: He is the one who turns unto Allah the Almighty in what grieves him with his sins.

Lilawwabeena is a sighat ul-mubalaghah (exaggeration pattern) on the wazn (form) of Fa'aal, and is derived from the verb aaba which means returned or reverted from, ʿAbīd b. ibn al-Abraṣ said:

And every backbiter will face remorse,

But the absent in death feel no recourse.

'Amr ibn sharhabyl commented saying: It means those who glorify Allah, which aligns too with what Sa'id ibn Jubayr reported from Ibn Abbas - (may Allah be pleased with them) taking the verse:" ya jibalu awwibee maAAahu" (O ye Mountains! Sing ye back the Praises of Allah with him!) which means:

It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/69, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/ 2325(13243).

Glorify Allah, Al waliby added: It means the humble obedient slave before Allah.

Qatada said: It means the devotees among worshippers. While Awn al-Aqili said on the other hand: Those who pray Salat al Duha.

Ibn al-Munkadir added in the same context saying: They are those who pray a prayer between Maghrib and Isha.

[1702] 'Abd al-Khaliq ibn 'Ali reported that: Abu Bakr ibn Khanab reported that: Muhammad ibn Shazan al-Jawhari reported that: Zakarīyā ibn Udayy' reported that: Ibn Idris reported that, his father reported that, Sa'id ibn Jubayr said: Those who repented to Allah and pray to Him. (1)

"And give to the kindred his due ..." (Qur'an 17:26) meaning: Kinship ties, some commentators said: It mean those of kin to the Messenger of Allah, As-Suddī reported that, Abu Al-Daylam reported that: ʿAlī ibn al-Ḥusayn (may Allah be pleased with him) said to a man from the people of the Levant:

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(1) [1702] The assessment of the reliability of the chain of transmission

His men are trustworthy except Abu Bakr ibn Khanab, Sadduq, quite a bit.

() It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/82, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)15/86.

It was attributed to Ibn ʻAbbas Ibn al-Jawzi in ((Zad al-Masir)) 5/33, and al-Baghawi in Maʻālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/91.

Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/83 from him.

Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/85.

Narrated by al-Tabari:

((Do not say you saw and did not see, and heard and did not hear, for God Almighty asked you about all that)).

It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/86, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/ 2331(13288).

Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/86 from him():

And do not trample.

All over.

Narrated by Ibn Majah from al-Ash'ath ibn Qays, Kitab al-Hudud, chapter of those who exiled a man from his tribe (2612), and Ahmad in his Musnad, 5/211 (21839).

Have you read the holy Qur'an? He replied: Indeed, he added: What have you read about the children of Israel "And give to the kindred his due "? He replied: Do you give your kindred their due as Allah commanded? He replied: Certainly "and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift." means do not spend your possessions in a way that may result in disobedience and sin.

Salamah ibn Kahil reported that Abu 'Ubaydin Ad-Dhirir that he asked ibn Masʿūd (may Allah be pleased with him) what is wastefulness? He replied: Spending money inadequately in unsuitable spending channels.

Shu'bah added in the same context, saying: I was strolling with Abu Ishaq on the road to Kufa, we passed unto a house which was being built using plaster and bricks, the latter said: It's a spendthrift as 'Abd Allah said: Spending money inadequately in unsuitable spending channels.

Mujahid () said: If a man spends all his wealth in the sake of truth, it is not considered wastefulness or spendthrift, but if he spends a tide in falsehood, it is deemed wasteful and spendthrift.

"Verily, spendthrifts are brothers of the Shayatin (devils)..." (Qur'an 17:27) means their brethren, agents and follower of their way, the Arabs describe he who follows a people's habit, marching in their trails: As their brother, "and the Shaitan (Devil - Satan) is ever ungrateful to his Lord"means extremely rejective of His graces.

"And if you (O Muhammad SAW) turn away from them ..." (Qur'an 17:28) this verse was revealed in Mahja'a, Bilal, Suhayb, Salem, and Khabbāb may Allah be pleased with them, they used to ask the Prophet at times what they needed while he failing to comply, he would avoid them in modesty, so Allah Almighty revealed: "And if you (O Muhammad SAW) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope" meaning: If you avoid them when you've received my command to pay their due rights whenever they ask, burdened by modesty, you seek mercy "from your Lord for which you hope" waiting for Allah to provide you "then, speak unto them a soft kind word" then speak to them gentle words, pleasant and reasonable [words], promising them that you will give to them when the provision [from God] arrives.

"And let not your hand be tied (like a miser) to your neck..." (Qur'an 17:29) Jābir ibn ʿAbd Allāh (may Allah be pleased with them) A boy sought The Messenger of Allah while the latter was (sitting) among his companions, and said: O Messenger of Allah! My mother seeks your shield, but the Messenger of Allah didn't have on him save his shirt, so he told the boy: **((From hour to hour it appears, come back again another time))**, the boy returned to his mother, but she told him: Tell him: My mother seeks what you wear at the current moment, the Messenger of Allah entered his habitation, he took off his shirt, gave it to the boy, then sat shirtless, Bilal sounded the call to prayer "Adhan", the lot waited for the prophet (P.B.U.H) to step out but he didn't, the Sahabah (his companions) feared for him, some of them sought him, they saw him sitting shirtless, so Allah the Almighty revealed the following verse: "And let not your hand be tied (like a miser) to your neck" meaning do not withhold it completely from expending money in the right spending channels, because if you withhold your hand it'll be shackled and unable to donate for charity "nor stretch it forth to its utmost reach "giving your all "so that you become blameworthy" meaning reproached and rebuked" and in severe poverty" denuded, cut off, or becoming penniless, it is said: Hasartahou (an Arabic transliteration meaning destitute), we say dabbatoun hasra'a if the animal was ill or lame legged, as we say hasira al bassar if eyesight became poor, Allah revealed: "yanqalib ilayka albasaru khasian wahuwa haseerun"(Which is an Arabic transliteration of the verse translated as follows: thy sight will return unto thee weakened and made dim), Qatada explained: Feeling devastated over what you forfeited.

"Truly, your Lord enlarges" makes plentiful" the provision for whom He wills and straitens (for whom He wills)"both abundantly and sparingly" Verily, He is Ever All-Knower, All-Seer of His slaves."(Qur'an 17:30) it is similar to the following verse: "For, if God were to grant [in this world] abundant sustenance to [all of] His servants, they would behave on earth with wanton insolence:"

"And kill not your children for fear of poverty ..." (Qur'an 17:31)

meaning don't slay your children for fear of penury and want for "We provide for them and for you" because the people in Jahiliyyah (a transliteration of an Arabic word meaning the age of ignorance before the advent of Islam in Arabia) would perform female infanticide in fear of penury (imlaqin), and imlaqin is an Arabic word meaning deprivation , so Allah forbade them from harmful practice, assuring them that He provides for both them and their offspring "Surely, the killing of them is a great sin." Qur'an reciters differed in reading it (meaning the verse), Abu Ja'afar and Ibn Amer read it as (reported by Ibn Dhakwan) while employing fatha on the letter khaa and the letter taa "khashyata" (meaning in fear of) shortened with Qasr, while Ibn Kathir read with a kasra below the letter khaa with madd (long vowels) Khishyati, whilst others read it with kasra under the letter khaa, and used accusative form (Jazm) on the letter taa khishyat, which are all different tongues with the same meaning, and the word khashyata is both a subject and a source.

"And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)." (Qur'an 17:32)

"And do not kill anyone" whose life Allah has made sacred "which Allah has forbidden, except for a just cause."(Qur'an 17:33) Hamid reported that Anas reported that a just cause is defid by the following: The Messenger of Allah Said: ((I have been ordered to fight with the people till they say, 'None has the right to be worshiped but Allah,' and whoever says, 'None has the right to be worshiped but Allah,' his life and property will be saved by me except for a right that is due (as per Islamic law), and his accounts will be with Allah, (either to punish him or to forgive him)) O prophet of Allah! When a right becomes due? He replied: **fornication after marriage, Kufr (disbelief) after accepting Islam, or wrongfully killing someone, for which he may be killed.))** "And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take Diya (blood money)]." means whoever kills an oppressed, his heir is granted power means power and guardianship over the murderer of his guardian, if he wishes to have vengeance he ought to kill him, and if he wants to take blood money he shall

pardon him, “But let him not exceed limits in the matter of taking life”, Hamza and Al-Kisa'i and Khalaf read: “fala yusrif “ (which is a transliteration of an Arabic phrase translated to But let him not exceed limits) with the letter taa’a in “fala Tusrif” means: Do not exceed limits O Killer, maybe He addresses His prophet (PBUH), but meaning the Ummah (Muslim nation) after him, those who read it with the letter yaa “yusrif” and they differed in interpreting manners of exceeding limits, wondering about its nature.

Ibn 'Abbas (may Allah be pleased with them) said: He kills only his killer, Al Hasan and Ibn Zayd both said: The Arabs in the pre-Islamic era (jāhiliyyah) if one of them was killed , they wouldn’t sate unless killing a man honorable than the killer of their kin, so the deceased heir would seek retaliation against the murderer’s tribe most nobleman to slay him in the stead of his slain father, leaving the killer alive, so Allah the Almighty forbade that, and the Messenger of Allah proceeded: **((Three types of people are most hated by Allah, the Almighty: whoever kills anyone other than the one who killed him, whoever kills another in the Sacred area of Haram (Sanctuary), or whoever kills anyone in revenge as in times of Jahiliyah (pre-Islamic times).))**

Ad-Ḍaḥḥāk explained: This was a followed custom in Makkah, when the prophet of Allah was still residing therein, and it is the first thing that was revealed from the Qur'an regarding murder, the polytheists (Mushrikun) of the people of Makkah were killing the companions of (the Prophet and be pleased with them) and Allah the Almighty revealed: Whenever one of the Mushrikun (polytheists/ idolaters/ pagans) kills one of your ranks, seeketh not retaliation against his kin (be it father, or brother, or a tribesman even if they weren’t of the believers)Kill not anyone other than the murderer, and that was long before the revelation of Surat Al Taubah, and before Muslims were commanded by Allah to fight the Mushrikun in total.

Sa'id ibn Jubayr said: Do not kill two persons as a retaliation for one person, Qatada, Talq Ibn Habīb, and Ibn Kaysan commented: Mutilate not his corpse, “Verily, he is helped“, commentators differed in interpreting this metaphor (Kinaya), some of them argued: It refers to the heir of the murdered, who is helped by divine legislation against the killer, the imam(meaning the leader of nation or a judge)puts the murderer at the heir’s mercy, if he wants him slain,

or pardoned, and if he wishes to take blood money, and this is the saying of Qatada.

While others said: It refers to the unjustly murdered as in the following verse: “And whoever is killed (intentionally with hostility and oppression and not by mistake),”is helped as per the Islamic law in this world with retribution (Qasas) and in the Hereafter with reward which is the saying of Mujahid.

“And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.” (Qur’an 17:34) it is said it means: It was required.

“And give full measure when you measure, and weigh with a balance that is straight.” (Qur’an 17:35) the commentators of Al Kufa, (except Abu Bakr) by employing the genitive form, with Kasra below the letter qaf (here and in Ash-Shu'ara) reading bialqistasi (which is an Arabic transliteration meaning blance), the rest read it as follows: In a nominative form, with damma, and they are two tongues like kirtas and kourtas, with first meaning small scale and the latter meaning large scale, Mujahid() said: It means justice but in roman, Al Hasan said: It means the weigher, “That is good (advantageous) and better in the end.” means: Consequence. Qatada reported that: The Messenger of Allah said: **((whoever can do a sin but refrains out of fear of Allah, Allah will reward him with a good far greater than the thing he abandoned in the world then the Hereafter))**

“And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge” (Qur’an 17:36) Qatada said: Don’t say: I have seen, while in fact you haven’t, or I have heard, while in fact you haven’t, and I have known while in fact you haven’t.

This is the narration of 'Ali ibn Abi Talha, reported from Ibn 'Abbas (may Allah be pleased with them).

Mujahid () said: Do not accuse anyone with what you’re not knowledgeable, this is the narration of ‘Atiyyah, reported from Ibn 'Abbas (may Allah be pleased with them).

ibn al-Ḥanafīyya said: It means perjury.

Al-Qutaybi said: (Do not follow intuition) and suspicions. And they're all converging.

The following is derived from: Slander and false accusation, including the saying of the Prophet (PBUH): **(('We are the tribe of Banu Nadr bin Kinanah, and we do not attribute ourselves to our mother and we do not deny our forefathers.)), al-Nābighah said:**

Like silent dolls, the faces veiled in grace,

Modesty adorns them, in cultural embrace.

means: False accusations, Al-Kumayt said:

I do not cast blame upon the innocent soul,

Nor do I abandon the nurturers if we fall.

Al-Qutaybi said: It's derived from the back (Qafa which is an Arabic word for the back) which is a metaphor from tailing or following matters, as in: Residing in its trails means tracking, following and identifying them, and it is said: Qafouta his trails meaning I tailed him, it is conjugated on the wazn (form) of the verb Da'outa (an Arabic word meaning supplicate), it is negated (nahi form) as "la taqif" and "la tadou' ".

Al-Farrā' proceeded: It originated from Al Qiyafah (meaning tailing tracks), and if so it shall be conjugated as indicated and in similarity with la taqol (don't say) because it's common among Arabs to say: Qafatou Aathrahou (an Arabic phrase meaning I tracked his trails), also it's like saying the camel rode the she-camel (Qa'a) if the male animal engaged in intercourse with the female, and Aatha (means wreaked) 's often used with havoc and corruption, iatama (which means has blinded) and ijtaha (his possessions) and Ijtah means grub, as the poet said:

If only I could see you from afar,

I would free you from the supplication of the defiant.

Meaning an obstacle.

"Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah)." meaning all organs and emotions, which didn't match the poet saying:

Blaming the dwellings after the lofty abode,

And lamenting life after those noble people showed.

It may be due to their owners and lords.

“And walk not on the earth with conceit and arrogance.” (Qur’an 17:37) i.e. insolence, pettiness, pride, conceit and vanity, which is the interpretation of the walk and not an adjective, that’s why the source was used instead of a verb, “Verily, you can neither rend nor penetrate the earth” means: you cannot cut through the earth exultant with pride and conceit until you reach its depths, it is said: That person cut through the earth more than another person, meaning the first has traveled more, Rou’bah said:

The depths are dark and the intruder is empty,

Penetrating through, leaving no trace aplenty.

means: The cut

“nor can you attain a stature like the mountains in height” meaning: You’ll not attain the mountains in height nor adjoin them with your conceit and exultation, that’s why Allah the Almighty forbade his slaves being exultant or prideful, arrogant, and conceit and Allah has assured that the prideful exultant does not receive anything that others fall short of.

“All the bad aspects of these (the above-mentioned things) are hateful to your Lord.” (Qur’an 17:38) Al-Hasan, Yahya ibn Ya'mar, Ibn 'Amir and the people of Kufa read: “Sayyiohu” with Iḍāfah indicating the possession of allf the above-mentioned, as in the aforementioned verse: “And your Lord has decreed that you worship none but Him” or (Waqada rabbuka alla taAAbudoo illa iyyahu) (kana sayyiohu) means: All bad practices we reckoned and which can incur Allah’s wrath, they say: The aforementioned contained a promise as in: “Waqada rabbuka” (And your Lord has decreed) meaning Allah has decreed just judgments and blessings.

Abu 'Ubayd chose this reading because of the meaning we mentioned, because the reading of ‘Ubayy (may Allah be pleased with him) is an argument for it.

in the same context, Abu Na'im reported that: Ibn Ayyub reported that: Ali ibn Abdul Aziz reported that: Abu 'Ubayd reported that: Ḥajjāj reported that Hārūn reported that: In the recitation of Ubayy ibn Ka'b (may Allah be

pleased with him): “kana sayyi’atuhu “(bad aspects) he said: Which is due to Iḍāfah. The rest of the commentators read “sayyiatan” (bad aspects) in accusative form with tanween (Nunation) meaning all of the aforementioned from the verse: “And kill not your children for fear of poverty.” till this verse, which is a bad aspect, so they read “Kullan” (meaning all) so it was revealed with Nahi (negative form), if it’s said: Can he say: Is it unbecoming? We said: In linguistics there’s a great deal of Anastrophe as a metaphor depicting: All of this was an unbecoming bad aspect. It is said: It’s a form of extension replacement/badal but not for the adjective: All of the above mentioned is deemed a bad aspect, the commentators of Kufa said: It reverted back to the meaning, because the bad aspect is masculine. (1)

“This “the aforementioned “is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad SAW). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected” (from Allah's Mercy, devoid of any good, meaning other). (Qur’an 17:39)

On the other hand, Al Kalbi said: Those 18 verses were in the tablets of Moses, peace be upon him, and they are ten verses in the Taurah.

“Has then your Lord (O pagans of Makkah) preferred” favored and distinguished “for you sons, and taken for Himself from among the angels’ daughters. Verily! You utter an awful saying, indeed.” (Qur’an 17:40) Allah addresses the Mushrikun (polytheists/pagans) of Makkah who said: Angles are the daughters of Allah.

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(1) [1703] The assessment of the reliability of the chain of transmission
His men are confident
Ibn Khalawayh mentioned this reading from Abu Ishaq in ((Mukhtasar fi al-Ghawadh al-Qur’an)) (p. 80).
[1704] The assessment of the reliability of the chain of transmission
Abu al-Qasim is a lie to the ruler.
Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/91.
Al-Tabari has previously attributed to him that he said in the interpretation of the verse: Everything in which the Spirit swims, from a tree or something with the Spirit in it.
Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/93, and so on in ((Zad al-Masir)) by Ibn al-Jawzi 5/39 without isnad.

“And surely, We have explained ... “(Qur’an 17:41) it is commonly read by employing gemination form (Shaddah) on the letter raa’ (sarrafna an Arabic transliteration of the word explain) Al Hasan read: Sarafna (explained) but with Takhfif (meaning they suppressed the letter raa.) “in this Quran”meaning: We have explained Our Promises, Warnings and (set forth many) examples.

I heard Abu al-Qasim al-Habibi say,(1) in the presence of Shaykh Imam Abu al-Tayyib: The verse: “We explained” has two meaning:

The first being: We didn’t make it of a single kind but it consists of promise, chastisement, command, prohibition, right, consimilar, abrogator and abrogated, chronicles and examples like the wind and conjugating verbs from the past tense to the future tense, from the doer to the lay emphasis and the likes.

The second being: It wasn't revealed all at once, but in different times like the verse: “(It is) a Qur'an which We have divided “meaning: We sent Jabrāʾīl with the verses unto you.

“that they (the disbelievers) may take heed,” Yaḥyā, al-Aʿmash, Hamza, and Al-Kisa'i read liyathakkaroo (an Arabic transliteration meaning that they may take heed) with Takhfif suppressing the letter thaal, others read here and in Al-Furqan) with emphasis (Shaddah) liyaththakkaroo (an Arabic transliteration meaning that they may take heed), and Abu Ubaid chose it, because their meaning is to remember, “ but it increases them in naught save aversion” meaning back and forth from the truth.

“Say” (O Muhammad SAW to these polytheists, pagans, etc.): "If there had been other aliha (gods) along with Him as they assert” (Quran 17:42) Ibn Kathir and hafs read: “Yaqooloona” (an Arabic transliteration of the word they assert) “then they would certainly have sought“, meaning they would’ve demanded meaning: Other gods, “out a way to the Lord of the Throne” seeking His Pleasures and to be near to Him, Qatada said: Explaining, If there

(1) [1704] The assessment of the reliability of the chain of transmission
Abu al-Qasim is a lie to the ruler.
Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami' al-Bayan) 15/91. Al-Tabari has previously attributed to him that he said in the interpretation of the verse:
Everything in which the Spirit swims, from a tree or something with the Spirit in it.

were gods with Him – as they falsely claim – then they would acknowledge Allah the Almighty's grace, bounty and His rank over them, and seek what brings them closer to Him. Others were accounted for saying the following: It means: When they sought a way to conquer him and remove his kingship, as the kings of this world did to each other, then the Almighty exalted Himself by revealing the following verse:

"Glorified and High be He! From 'Uluwan Kabira (the great falsehood) that they say!" (Qur'an 17:43) Al-A'mash, Hamza, Al Kisa'i, read the above mentioned verse with the letter taa (taqoolona which is an Arabic transliteration of the phrase you say) while Abu Ubayd and others read it with the letter yaa (yaqoolona which is an Arabic transliteration of the phrase they say) "Uluwan Kabira" He didn't say: Taalian (which is an Arabic transliteration of the verb exalting) as it was revealed in: "watabattal ilayhi tabteelan" (an Arabic transliteration of the phrase and devote thyself unto Him with utter devotion)

"The seven heavens and the earth and all that is therein glorify Him" (Qur'an 17:44) Al Hasan, Abu Amr, Ya'qub, Hamza, Al Kisa'i, and Ḥafṣ with the letter taa "Tusabbihu" (an Arabic transliteration of the word glorify), others such as Abu Ubayd read it with the letter "Yusabbih" because he chose it as to act as an obstacle between the verb and the feminie form, glorify mean: Honor, obedience and acknowledgment of Allah the Almighty with lordship, and being a function of His existence and monotheism (and there isn't a single thing that does not sing His praise) Ibn Abbas (may Allah be pleased with them) said: All the living things, Al-Hasan and Al-Ḍaḥḥāk both explained: Means all that possess a soul of its own, Qatada said: I mean animals and animate objects, ʿIkrima said: The tree praises Allah while inanimate objects does not glorify Allah, and Abū l-Khaṭṭāb said: We were with Yazeed al-Raqashi and al-Hasan eating, the table was set, and Yazid said: O Abu Sa'id! Does this table praise and glorify Allah He replied: It used to praise and glorify Allah, as the Messenger of Allah said once: **((the tree it's made off was cut because it refrained from praising and glorifying Allah))**

Ibrahim said: Even food praises Allah.

Musa ibn Ubaydah reported that Zayd ibn Aslam that Jabir ibn 'Abd-Allah (may Allah be pleased with them) said: The Messenger of Allah Said: **((Didn't I tell you something that Noah (peace be upon him) commanded his son to do? Know that Noah once told his son: O child! I command thee to say: Glory and Praise be to Allah, that is the prayer of all creations to glorify their Maker, it causes them to be blessed, Allah revealed: "and there is not a thing but glorifies His Praise")).**

Wahb proceeded: No house will be built as a mosque unless it has been praising Allah for three hundred years. (1)

[1705] Abu al-Abbas Sahl ibn Muhammad ibn Sa'id al-Marwazi verbally reported that: My grandfather Abu al-Hasan Muhammad ibn Mahmud ibn Muhammad ibn 'Abd Allah reported that: Sahl ibn al-Siri reported that: Abu Ishaq Ibrahim ibn Ahmad al-Khuza'i reported that: Baqiyya ibn al-Walid reported that Thawr ibn Yazid, reported that Khalid ibn Ma'dan, reported that al-Muqaddam ibn Mu'adi Karb (may Allah be pleased with him) reported that: The dust praises Allah unless it gets wet, if it gets wet, it refrains from the praise (the bead glorifies Allah unless it is lifted from its position), it refrains from the praise, (the leaf glorifies Allah as long as it lasts on the tree, if it falls, it leaves the praise, water glorifies Allah as long as it runs, and if it stagnates, it refrains from the praise, if the beast shouts, it praises its maker Allah the exultant, and if it is silent, it leaves the praise, and the garment glorifies Allah the All Able as long as it is new, and if it is dirty, it abandons the praise, and the

(1) The assessment of the reliability of the chain of transmission:
In it Moses, weak, and Zaid was sent.
The authentication of the Hadith
Al-Tabari attributed this hadith to him by Nasr ibn 'Abd al-Rahman al-Awdi who said:
Muhammad ibn Ya'la narrated to us from Musa ibn Ubaydah, from Zayd ibn Aslam:
((Didn't I tell you.
It is the prayer of creation, and the praise of creation, and with it it provides for creation..))
Etc.
The hadith is weak, because Muhammad ibn Ya'la al-Salami al-Kufi is going to the hadith, and Musa and Zayd are mentioned above.

tattered garment calls at the beginning of the day saying: May Allah forgive he who cleaned me! (1)

[1706] Abdullah ibn Hamid Al isfahani reported that: Al-Husayn ibn Muhammad ibn al-Husayn al-Balkhi reported that: Ahmad ibn al-Laith reported that: Sahl ibn Ali al-Marwazi Abu Ali in Baghdad reported that: Ali ibn Ahmed Al-Wasiti reported that: Amr ibn Hammad al-Azdi reported that: Mehrez (al-Qassab Abu 'Utba)reported that: Thabit al-Banani reported that Anas ibn Malik (may Allah be pleased with him) said: We were with the Messenger of Allah when he took a palm of pebbles, it glorified Allah the Almighty in the hand of the Messenger of Allah until we heard the praise, then he poured them into the hand of Abu Bakr (may Allah be pleased with him) and they swam in the hand of Abu Bakr (may Allah be pleased with him) until we heard the praise, then he poured them into the hand of 'Umar (may Allah be pleased with him) and they glorify in his hand until we heard the praise, then he poured them into the hands of 'Uthmaan (may Allah be pleased with him) and they praised Allah the All Able in his hand until we heard the praise, then he poured them into our hands and they glorified Allah the all able in our hands. (2)

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(1) [1705] The assessment of the reliability of the chain of transmission

There are those whom I did not find, and there is also Al-Khuza'i who make mistakes and disagree, and the rest of the fraud is a lot.

The authentication of the Hadith

Ibn al-Jawzi Cited itin Zad al-Masir, 5/39.

Al-Baghawi also reminded him, with a word close to the word work, by introducing and delaying it.

See Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/96.

(2) [1706] The assessment of the reliability of the chain of transmission

The attribution of the work contains narrators whom I cannot find, and other than one that was not mentioned with a wound or modification.

The authentication of the Hadith

Shaykh Abu Ja'far Moheb al-Tabari mentioned in ((Al-Riyadh Al-Nadra)) 1/56 a comment from Anas (may Allah be pleased with him) who said:

The Prophet took seven pebbles from the ground and they glorified thy maker in his hand, then Abu Bakr (may Allah be pleased with him) handed them and they glorified thy maker in his hand, then the Prophet Umar handed them and they glorified thy maker in his hand as they glorified thy maker in the hands of Abu Bakr (may Allah be pleased with them), then Uthman

[1707] Abdullah ibn Hamid, reported that: Abu al-Qasim al-Husayn ibn Muhammad reported that: Ahmad ibn al-Laith reported that: Abu Awanah 'Amr ibn Hammad ibn al-Mubarak al-Haddad reported that, Muhammad ibn Hassan al-Kufi reported that: Abu Murthad al-'Akli reported that 'Amr ibn Akhib Azhar ibn 'Abdullah, reported that Ja'far ibn Muhammad, reported that his father said: The Messenger of Allah fell ill and Jibrīl (peace be upon him) sought him with a layer of pomegranate and grapes and the Prophet ate and glorified Allah, then Al-Hasan and Al-Husayn (may Allah be pleased with them) entered and ate from the same fruits and praised Allah , then Ali (may Allah be pleased with him) entered and ate then he glorified Allah, then a man from his companions entered and ate too but didn't praise, so Jibrīl (peace be upon him) said: This is eaten by a prophet, a guardian or a prophet's child. (1)

"But you understand not their glorification. "means you do not know the praise of anyone except those who praise in your languages and tongues "Truly, He is Ever Forbearing, Oft-Forgiving".

"And when you" (Muhammad SAW) "recite the Quran" in front of those Mushrikun (Polytheists/idolaters) "We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not)." (Qur'an 17:45) We made between you and the polytheists a veil) that obscures their hearts from understanding and benefiting from it.

Qatada reported that: It is the coverings, and the hidden and it means a veil, as the Almighty says: "Verily! His Promise must come to pass" Maf'ulun bihi in the meaning of a doer, and it was said: It means: Hidden from the sight of people so that they do not see him, and some commentators interpreted it as veiling from the eyes, so they do not see him thus failing to harm him.

[1708] 'Abdullah ibn Hamid, reported that: Muhammad ibn Ja'far reported that: Ali ibn Harb reported that: Ibn- Fudayl reported that: Ata'a reported

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handed them and they glorified thy maker in his hand as they glorified thy maker in the hand of Umar (may Allah be pleased with them) and then the Shaykh said:
Narrated by Khaithama ibn Suleiman and Ali ibn Naim Al-Basri.
And Allah knows best.

(1) [1707] The assessment of the reliability of the chain of transmission
There are unknowns.

that about Sa'id ibn Jubayr who said: When Surah "Perish the two hands of Abu Lahab" was revealed, (the wife of Abu Lahab) sought the Messenger of Allah who was with Abu Bakr at the moment (may Allah be pleased with him) the latter asked: O Messenger of Allah! Why didn't you answer her call, for she is a rude woman, and the Prophet said: **((A barrier will be set between me and her)), then when she entered she didn't notice him, she looked at Abu Bakr (may Allah be pleased with him) and said:**

Did your companion defame us? Abu Bakr (may Allah be pleased with him) said):

no, he doesn't, in regard to what he brings you, speak out of [his own] desire, it isn't poetry, she replied: Indeed, you've spoken the word of truth, then she rushed out, Abu Bakr turned around to the prophet and asked: O Messenger of Allah! May Allah's blessings be upon you, didn't she see you? **He replied: ((no, for an Angel is still acting as a barrier between me and her until she went away))** (1)

[1709] Abdullah ibn Hamid, reported that: Ahmed ibn Shathan reported that: Ji'uyeh reported that: Saleh ibn Muhammad reported that, Al-Musayyib reported that Al-Kalbi reported that a man from the people of the Levant, reported that Ka'ab said in this verse "And when you (Muhammad SAW) recite the Quran", he said: The Messenger of Allah used to hide from the Mushrikun (polytheists/idolaters) reciting three verses: First of all, a verse revealed in Surat Al Kahf: " Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance" and the verse revealed at Surat Al-Nahl: "They whose hearts and whose hearing and whose sight God has sealed -it is they, they who are heedless !" and the verse revealed at surat Al Shari'a: "Then seest thou such a one as takes as his god his own

(1) [1708] The assessment of the reliability of the chain of transmission
In it, the author's mentorwas not mentioned a wound or modification.
And the tender of Sadduq mixed, and the sending of Ibn Jubayr.
The authentication of the Hadith
Al-Haafiz Ibn Hajar said:
Al-Bazzar narrated with the isnaad of Hasan from Ibn 'Abbas (may Allah be pleased with him) and he Cited ittowards him.
See also Fath al-Bari, 8/738.

vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. " when the Messenger of Allah read the aforementioned verses, he would then be concealed from the eyes of the Mushrikun (polytheists/idolaters), Ka'ab said: So I spoke of them to a man (from the Levant) who recited them and lived among the Romans, staying in with them as long as Allah the all able wanted him to stay, and then he read them and went out on the run, so they went out in his quest until (they were) with him on his way and did not see him at all. Al Kalbi added in the same context saying: So I spoke of them to a man (from Al-Rai) who recited them and lived among the Daylamites staying in with them as long as Allah the all able wanted him to stay, and then he read them and went out, so they went in his trail until (they were) with him so that their habiliments would touch his but they wouldn't see him even then. (1)

"And We have put coverings over their hearts lest, they should understand it (the Quran), and in their ears deafness. And when you make mention of your Lord Alone [La ilaha ill-Allah (none has the right to be worshiped but Allah) Islamic Monotheism] in the Quran ..." (Qur'an 17:46)

If they pronounce Shihadah while reciting the Qur'an "they turn on their backs, fleeing in extreme dislikeness" meaning they turn in disapproval and aversion.

Abu al-Jawzā reported that Ibn 'Abbas (may Allah be pleased with them) interpreted in this verse "they turn on their backs, fleeing in extreme dislikeness" saying: They are demons, and aversion is a repulsive plural such as Qa'id and Qu'ud, Jalis and Julus (Arabic transliterations of words meaning sitting and sitter), it also may be interpreted as a source that came out without saying, and wallaw (an Arabic word meaning they turn their back) in the sense of repulsion, so it means: they averted or turned away in disapproval.

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(1) [1709] The assessment of the reliability of the chain of transmission
In the attribution of those who did not know, such as Ibn Shazan and Ja'awiyeh, and Saleh ibn Muhammad accused fallen, and Musayyib is abandoned, and Kalbi accused of lying, which tells him about a man from the people of the Levant, which he did not know also, it seems that the news of the news of Sufism, let him pay attention to that.
Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/98.

“We know best of what they listen to, when they listen to you ...” (Qur’an 17:47) while you recite the Qur’an “And when they take secret counsel” discussing and arguing, while some of them argue: He is crazy, some say: He is a magician, and soothsayer while others proclaim: He’s definitely a poet, “behold, the Zalimun (polytheists and wrong-doers, etc.) say” meaning: Al-Waleed ibn al-Mughirah and his companions, where the disbelievers of Makkah referred to him in the matter of Muhammad and consulted him, he said: “You follow none but a bewitched man” sick, it is said: Deluded Abu 'Ubaydah said: Means a man owns a “sihr” (meaning a lung) he eats and drinks like the lot of you, and the Sihr refers to: The lung, the Arabs are known to describe the coward as follows: His Sihr has swelled, as the same of all humans who eat and drink and others: Mashur, and Musaharun, Lubaid says:

If you ask us about our nature, indeed,

We are birds enchanted by these captivating beings.

Another one was accounted for saying the following:

means: Food and reason.

“See” O Muhammad “what examples they have put forward for you.” they portrayed him as a soothsayer, a priest, a poet, and a mad man “So they have gone astray” amiss and adrift “and never can they find a way” and exit thereby they are not guided to the right path. (Qur’an 17:48)

“And they say: "When we are bones...” (Qur’an 17:49) after death “and fragments” ibn 'Abbaas (may Allah be pleased with him) said: Dust, Mujahid () said: Soil, remains: What was destroyed from (crumbs, bones, and fragments) “should we really be resurrected (to be) a new creation”.

“Say” (O Muhammad SAW) "Be you stones or iron,” in rigourousness and hardness.

(Qur’an 17:50)

“Or some created thing that is yet greater (or harder) in your breasts“(Qur’an 17:51)

like mountains, it is said: Death. Accordingly, most of the commentators said: There is nothing greater in the eyes of the Son of Adam than death,

he says: If you were death itself, I would've cause you to die then I would've resurrected you.

[1710] Abu Bakr Muhammad ibn Ahmad ibn Abdus reported that: Abu al-Hasan 'Ali ibn Ahmad ibn Mahfouz reported that: Abdullah ibn Hashim reported that: 'Abd al-Rahman ibn Mahdi reported that Sufyan reported that Khasif reported that Mujahid and ʿIkrima (may Allah have mercy on them) commented on the following verse: "Or some created thing that is yet greater (or harder) in your breasts ", they said: It means death. (1)

Muam'mar reported that Mujahid said: It means heaven, earth and mountains, he proceeds: Be whatever you want, for Allah will cause you to die and then resurrect you "Then, they will say: "Who shall bring us back (to life)?" a new creation after death "Say: "He Who created you first! Then, they will shake their heads at you" meaning: They move it if I tell them that, marveling at it, mocking it, it is said: Naghidat sinouhou meaning: His tooth was moved from its root that it was plucked, Ar-Rajaz:

We turn a blind eye to the greatness of her teeth,

Captivated by her beauty, our hearts beneath

Another one was accounted for saying the following:

When she saw me, she inclined her head towards me,

Greeting me with a gesture of respect and dignity.

"and say: "When will that be?" Say: "Perhaps it is near" means it is near, it bears great similarity to the verse "perchance the Hour is nigh!" and "the (promised) Hour may be near at hand".

" On the Day when He will call you" from your graves "and you will answer (His Call) with (words of) His Praise and Obedience" (Qur'an 17:52)

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(1) [1710] The assessment of the reliability of the chain of transmission

In it, the author's mentorneither criticized nor authenticated.

The authentication of the Hadith

It was narrated by al-Tabari from al-Hasan and Sa'id ibn Jubayr in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/98, and 'Abd al-Razzaq in Tafsir al-Qur'an al-'Azim 1/379 from al-Hasan and al-Kalbi.

ibn 'Abbas [1] (may Allah be pleased with them) said: By his command, Qatada [2] said: Knowing and obeying Him, others said: Glorifying Him when praise can no longer be beneficial to them “and you will think that you have stayed”(in this world and in your graves)"but a little while”

[1711] Abu al-Qasim al-Hasan ibn Muhammad ibn al-Hasan ibn Hārūn Al Muqri' reported that: Abu al-Abbas al-Fadl ibn al-Fadl al-Kindi reported that: Abu Ya'li al-Mawsili reported that: Yahya ibn 'Abd al-Hamid al-Hamani reported that: 'Abd al-Rahman ibn Zayd ibn Aslam reported that his father reported that Ibn 'Umar (may Allah be pleased with them) said: The people of Shahadah (lā ʾilāha ʾillā -llāhu- "There is no deity but Allah the exalted) don’t suffer from desolation in their grave and in their resurrection, as if those people will shake the dust of their heads while saying: Praise be to Allah who took away our sorrow. [3]

“And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best.” (Qur’an 17:53) the verse was revealed in ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) for a man swore at him, so Allah commanded him to forgive.

Al Kalbi added in the same context saying: The Mushrikun (polytheists/ idolaters) used to harm the companions of the Messenger of Allah by words and misdeeds, so they complained about this to the Messenger of Allah, so the following was revealed: “And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say” to polytheists ”those words that are the best.“ meaning: The words that are the best, and that they don’t reward them for their impudence.

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(1) Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/101 from him.

(2) Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/101 from him.

(3) [1711] The assessment of the reliability of the chain of transmission
In it, al-Hamani is accused of stealing hadith, and Ibn Zayd is weak.
The authentication of the Hadith
It was narrated by Ibn Abi Hatim in Tafsir al-Qur’an al-’Azim 7/2334 (13309).

Al-Hasan proceeds: He shall address one of their lot saying: May Allah guide you, may Allah have mercy on you, and (that was) before Jihad was ordained. It is said: It's best to say lā ʾilāha ʾillā -llāhu (pronuncing shihadah)

"(Because) Shaitan (Satan) verily, sows disagreements among them"For Satan indeed incites ill feeling, he makes trouble, between them "Surely, Shaitan (Satan) is to man a plain enemy."

"Your Lord knows you best, if He will, He will have mercy on you" guiding you to the path of faith "or if He will, He will punish you. "(Qur'an 17:54) to cause you to die as polytheists/ idolaters, so they'll be chastised in the hereafter, as interpreted by ibn Jurayj. (1)

Al Kalbi added in the same context saying: If he wants to have mercy on you, he will save you from the people of Makkah, or if he wants to torture you, he will impose them on you " And We have not sent you (O Muhammad SAW) as a guardian over them." as a hafiz and a guarantor, the verse was abrogated by the verse of fighting.

"And your Lord knows best all who are in the heavens and the earth." (Qur'an 17:55) He created them and made them different in their morals, images, conditions and religion, as he preferred some of the prophets over some "And indeed, We have preferred some of the Prophets above others, and to Dawud (David) We gave the Zabur (Psalms). "Qatada commented on this verse saying: Allah exalted Abraham with His love, and indeed He spoke to Moses.

He told 'Issa: He but says unto 'Issa, "Be" — and he was, Allah also granted Solomon kingship like no other, as he gave Dawud the Zabur (Psalms): A book that was taught to Dawud, peace be upon him, supplication, praise and glorification lies therein, and there is no (halal or haram) lawful or unlawful, no statutes or limits, and Muhammad was forgiven for that which is past and that which was yet to come. (2)

(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/102.

(2) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/103.

“Say (O Muhammad SAW): "Call unto those” false idols” besides Him whom you pretend [to be gods like angels, Iesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.” (Qur’an 17:56) meaning shift it from you to other people, it is said: It is what hit them from the drought for seven years.

“Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves)” (Qur’an 17:57)

[1712] Ibn 'Umar reported that: Al-Rafaa’ reported that: Ali ibn Abdul Aziz reported that: Abu 'Ubayd reported that: Hajjaj reported that Hārūn reported that Aban al-Attar,reported that Qatada, reported that Abdullah ibn Ma'bad al-Zamani, reported that Ibn Mas'ud (may Allah be pleased with him) that he read: “Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves)” Olaika allatheena tadAAoona yabtaghoona (reading the word tadAAoona with the letter taa) while others read it with the letter yaa, “desire (for themselves) means of access to their Lord (Allah)” seeking their sustainer’s favor and nearness “as to which of them should be the nearest “ to Him “ and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!” Ibn 'Abbas (may Allah be pleased with them), Mujahid and most of the scholars said: The verse refers to ‘Issa, his mother, and Angels (peace be upon them), the sun, the moon, and the stars. (1)

'Abdullah ibn Mas'ud (may Allah be pleased with him) further commented: (A number of) people worshiped a group of jinn, so the jinn embraced Islam, news of their conversion failed to reach mortal worshipers, so they held on to their worship, so Allah shamed them with that, and revealed this verse.

“And there is not a town… “(Qur’an 17:58) meaning: “And there is not a town (population) but We shall destroy it before the Day of Resurrection”

(1) [1712] The assessment of the reliability of the chain of transmission
In it, the author’s mentor was not mentioned a wound or modification.
The authentication of the Hadith
It was narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/106, and by Ibn Abi Hatim in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran)7/ 2335 (13318).

means: Its saboteurs and the destruction of its people by ways of the sword "or punish it with a severe torment" with all kinds of torment if they disbelieve and disobey.

Some of them said: This verse is general, Muqatil proceeded: The good represents death, but the bad points to torment.

Ibn Mas'ud [1] (may Allah be pleased with him) said: If adultery and usury appear in the people of a village, it will indicate Allah's will in its destruction "That is written in the Book (of our Decrees)".

"And nothing stops Us from sending the Ayat…" (Qur'an 17:59) Ibn 'Abbas [2] (may Allah be pleased with them) added: The people of Makkah sought the Prophet and said: Make Al Safa mountain into heaps of gold, so Allah the Almighty revealed to His Messenger: If I want to deal with their need with prudence, I will, and if I want to give them what they asked, I will, and if they did not believe, I'll annihilate them all as I exterminated the oppressors of old, so the Prophet replied: **((Rather, I'll deal with them with no haste))**, so Allah revealed: "And nothing stops Us from sending the Ayat (verses)" (proofs, evidences, signs as demanded by the Mushrikun) "but that the people of old denied them." so We destroyed them: if We were to send them to these people of Makkah, they would deny them and would thus deserve destruction, because such divine practice consists of answering people's prayers when asking for signs, their demand will be responded to, if they disbelieve, they shall be tormented, and annihilated, devoid of delay, the first is employed in accusative form in the verb stead, the second a metaphor for a nominative form , the verse means: Nothing stops us (from revealing verses) "but that the people of old denied them

And We sent the she-camel to Thamud as a clear sign" means: a clear sign (illuminating evidence "but they did her wrong" means they became

(1) Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) 15/107 from him.

(2) Narrated by Imam Ahmad in al-Musnad 1/258 (2333), narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/108.All of them were narrated by Jarir from al-A'mash, from Ja'far ibn Iyas, from Sa'id ibn Jubayr, from Ibn 'Abbas (may Allah be pleased with him) who said:
The people of Mecca asked the prophet.

ungrateful that it is a blessing from God “And We sent not the signs “ lessons and connotations “And We sent not the signs “ for the servants to believe and remember, and if they do not they’ll be subject to chastisement and torture, Qatada [1] said: Allah instills fear in people with what He wills of His signs, so that they may be considered, remembered, or returned, He mentioned to us that Kufa trembled during the times of Abdullah bin Mas'ud (may Allah be pleased with him) and he said: O people! God your Lord is reproaching you, so consider Him.

[1713] Abu Sa'id Muhammad ibn 'Abdullah ibn Hamdoun (may Allah have mercy on him) reported that: Abu Bakr Muhammad ibn Hamdoun ibn Khalid reported that, (Issa reported that) ibn Ahmad al-Asqalani, reported that: Yazid ibn Hārūn reported that: Nuh ibn Qays reported that, Muhammad ibn Saif reported that al-Hasan commented on the verse: “And We sent not the signs except to warn, and to make them afraid (of destruction).”He said: Terrible death. [2]

“And (remember) when We told you: "Verily! Your Lord has encompassed mankind...” (Qur’an 17:60) (i.e. they are in His Grip). They are in his grasp and cannot get out of his will and he prevents you from them and keeps you so do not give them a flash for what you ordered him to communicate the message, said most of the commentators, Ibn Abbas (may Allah be pleased with him) said: Means, he encompasses them with his knowledge, so nothing is hidden from them.

Muqātil and Al Fara'a both said: “Your Lord has encompassed mankind” means: The people of Makkah that is, it will be opened to you “ And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for mankind,” Some

(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/109.

(2) [1713] The assessment of the reliability of the chain of transmission
In it, the author’s mentor neither criticized nor authenticated.
Al-Tabari (may Allah have mercy on him) said in the interpretation of the verse:
And remember, O Muhammad, when we told you that your Lord surrounded people with power, they are in his grip and are unable to get out of his will, and we do not fear you, so do not fear anyone, and go for what we ordered you to communicate our message Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/109.

people said: It is a vision of an eye, and it is what the Prophet showed on the night of Mi'raj (ascension to heaven) of wonders and signs, so that was a trial for people, so people denied and lied, while others apostatized, and people believed, and the Arabs say: I saw with my own eyes a vision, and on this the hadith of Mu'awiyah (may Allah be pleased with him) bears that when he was asked about the path of the Messenger of Allah, he said: It was a vision from Allah that is true (i.e. on) a vision of an eye, for Allah the Almighty showed His Prophet, and what we mentioned from the interpretation of the verse is the saying of Sa'id ibn Jubayr, Al-Hasan, Masrouq, Abu Malik, Qatada, Mujahid, Al-Ḍaḥḥāk, Ibn Zayd and Ibn Jurayj, may Allah have mercy on them, and the narration of ʿIkrima and Atiyah, may Allah have mercy on them, reported from Ibn Abbas, may Allah be pleased with them.

While others said: It depicts what the Prophet was shown told to his companions, of which some of the Muslims were FASCINATED BUT hypocrites challenged the story's credibility.

[1714] Abu Bakr Muhammad ibn 'Abd-Allaah ibn (Muhammad ibn) Zakariyā al-Jawzqi reported that: Abu 'Ali Isma'il ibn Muhammad ibn Isma'il al-Saffar in Baghdad reported that: Muhammad ibn Ahmad ibn Yazid Ar-Riyahi reported that: Yazid ibn Hārūn reported that: Jarir ibn Hazem reported that: Abu Rajaa al-Attardi reported that Samura ibn Jundub (may Allah be pleased with him). (1)

[1715] Abu Bakr Muhammad al-Jawzqi reported that: Abu al-Abbas al-Daghouli reported that: Ali ibn al-Hasan ibn Yunus al-Sarkhasi reported that: Ali ibn al-Hasan ibn Yunus al-Sarkhasi reported that: Auf al-'Arabi reported that, Abu Raja'a al-Attari reported that, Samura ibn Jundub (may Allah be pleased with him) (h). (2)

[1716] Abu Bakr reported that: Makki ibn Abdan reported THAT: Abdullah ibn Hashim reported that: Yahya ibn Sa'id reported that: Auf reported that:

(1) [1714] The assessment of the reliability of the chain of transmission
His men are trustworthy except Riahi Sadduq.

(2) [1715] The assessment of the reliability of the chain of transmission
His men are trustworthy except Ali ibn al-Hasan al-Sarkhsi, It includes narrators whom I cannot find

Abu Raja'a reported that: Samura ibn Jundub (may Allah be pleased with him) reported that (h). [1]

[1717] Abu Bakr reported that: Abdullah ibn Muhammad ibn al-Hasan reported that: Muhammad ibn Yahya reported that: Hudha ibn Khalifa al-Bakraoui told us: 'Awf reported that Abu Raja' al-Attardi reported that Samura ibn Jundub al-Fazārī (may Allah be pleased with him)reported that: Whenever the Prophet (PBUH) finished the (morning) prayer, he would face us and ask: ((Who amongst you had a dream last night?)) SO, if anyone had seen a dream he would narrate it, The Prophet (PBUH) would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.), One day, he asked us whether anyone of us had seen a dream. ((Who amongst you had a dream last night?)) We said: No, He replied: ((Two people came to me last night and rousing me, they told me: I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said: 'Proceed!' SO, we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' SO, we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet (PBUH) said, "In that oven there was much noise and voices." The Prophet (PBUH) added, "We looked into it and found naked men and

(1) [1716] The assessment of the reliability of the chain of transmission
Its narrators are trustworthy

women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked THEM, ‘Who are these?' They said to me, 'Proceed!' And SO, we proceeded and came across a river." I think he said,".... red like blood." The Prophet (PBUH) added, "And behold, in the river there was a man swimming, and on the BANK, THERE was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated. I asked my two companions, (I said: Who are these two persons?' They replied, 'Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. 'Who is this (man)?' They replied, Proceed!' SO, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, (I said: 'Who is this?' They replied, 'Proceed! Proceed!' SO, we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, Go up' and I went up. The Prophet (PBUH) added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet (PBUH) further ADDED, ‘You have made me ramble all the night. Tell me all about that I have seen They said: 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders,

and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba). And the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell.And the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith) (1) My two companions added, 'The men you saw half handsome and half ugly (2) were those persons who had mixed an act that was good with another that was bad, but Allah forgave them. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I am Gabriel and this is Michael. I said, 'Let me enter my place.' They said: 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'

Ali reported that Abu Talha narrated that Ibn 'Abbas (may Allah be pleased with them) said: It is his vision that he saw that he and his companions enter Makkah in the year of Hudaybiyah, and he was then in Medina, so the Messenger of Allah hurried marching to Makkah before the deadline, and the polytheists replied and people said: The Messenger of Allah has been repulsed, and it was reported that he will enter it (he and his companions) and his return was their temptation, so when it was next year, the Messenger

(1) At al-Bukhari – according to Jarir's narration – we set out for a hole like an enlightenment.
In the narration of al-Bukhari after the word al-Fitra:
He said, Some Muslims said: O Messenger of Allah!
And the children of the polytheists?
The Messenger of Allah said: ((And the children of the polytheists)).

(2) In al-Bukhari's narration: As for the people who were part of them good and ugly.
Allah forgave them)), but in: ((The part of their creation was good and the part was ugly)).
In the hadith (7047) according to al-Bukhari: so he glorified his Lord.

of Allah walked to it and entered it, so Allah the Almighty revealed “Allah hath fulfilled the vision for His messenger in very truth...”. (1)

[1718] Abu Ja'far Muhammad ibn 'Ali ibn Ahmad ibn Ibrahim and (Abu al-Haytham) 'Urwah ibn Muhammad ibn 'Urwah reported that: Abu Salih Muhammad ibn 'Issa ibn Muhammad ibn 'Abd al-Rahman al-Dabbi reported that: Abu 'Abd-Allaah al-Husayn ibn al-Khasib al-Adhari reported that: Ibrahim ibn Sa’ad Al-Gohary reported that: The Commander of the Faithful, al-Ma'mun, reported that: The Commander of the Faithful, Al-Rashid, reported that: Sufyan ibn 'Uyaynah reported that 'Ali ibn Zaid ibn Jada’an, reported that Sa'id ibn al-Musayyib as in the following verse: “Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you” He said: The Umayyads saw on the pulpits

(1) [1717] The assessment of the reliability of the chain of transmission

His men are trustworthy, except for Hudha Sadduq, and Ibn al-Sharqi speaks in it because of his addiction to drinking intoxicants.

The authentication of the Hadith

Narrated by al-Bukhari by way of Jarir in the Book of Funerals towards him (1386), and by the way of Auf al-Arabi at the end of the book of expression, the door of the expression of the vision after the morning prayer (7047) by presenting and delaying in the middle, but the classifier - as usual - struck forgiveness for this and that, and in any case the hadith is not in the word of it mentioned Isra and Mi’raj, but its context testifies that it is a dream vision from the civil covenant, so no one of the hypocrites challenged it as well as being a fitna for Muslims.

Here, the Musannaf ignores what ʿAbd al-Razzaaq attributed to Ibn ʿAbbas (may Allah be pleased with him) who said in the interpretation of the verse: It is a vision of an eye that he saw on the night of his captivity.

((Tafseer ʿAbd al-Razzaq)) 1/380, as well as al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/10 and Zad - by Malik ibn Ismail -:

It is not a dream vision, and Imam al-Bukhari (may Allah have mercy on him) in the book Virtues of the Ansar, Bab al-Mi’raj (3888) by al-Humaidi from Ibn ʿAbbas (may Allah be pleased with him) said:

It is a vision of an eye that the Messenger of Allah showed on the night of his captivity to Jerusalem - he said {and the cursed tree in the Qur’an} he said:

It is the tree of Zaqqum, and the like in the Book of Interpretation, chapter {And we did not make the vision that we showed you but a sedition for people} Hadith number (4716).

and was told that: It is the world they were given, so I will explain it to him, “but a trial for mankind” He said: A scourge for the people. (1)

'Abd al-Muhaimin reported that ibn 'Abbas reported that ibn Sahl reported that ibn Sa'd reported that his father that his grandfather said: The Messenger of Allah saw the Umayyads descending on his pulpit the monkeys and he was so upset that he gathered laughing until he died, so Allah Almighty revealed in the following verse “Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for mankind”. (2)

“and LIKEWISE, the accursed tree” (means: The tree of zaqqum) and the metaphor of the verse is as follows: And the cursed tree mentioned in the Qur'an, and the erection of the tree in accordance with the vision, so it’s interpreted as follows: “And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for mankind” and (it was) their temptation in the vision is what I mentioned, and their temptation was in the cursed tree that Abu Jahl (he said when this verse was revealed): Isn't it a lie of Ibn Abi Kabsha that he promises you a fire that burns stones and then claims that a tree grows in it, and you know that fire burns trees, so what do you say about Zaqqum? Abdullah ibn al-Za’bari said: It is butter and dates in Berber language, and Abu Jahl said: Hey maidservant! And she brought butter

(1) [1718] The assessment of the reliability of the chain of transmission
The effect is weak for the sake of Ali ibn Zaid ibn Jadaan, and the excess of Shi’ism of al-Ma’mun, and he was an advocate of his heresy, and in which Abu Saleh also disagrees.
The authentication of the Hadith
Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an)15/204-- 112, from several narrations about:
This is not true, but has been mentioned by the general commentators.
Zād Al-Masīr (The Travel Supplements) 5/ 54.
From Marasil al-Hasan, Ibn Kathir said in Tafseer al-Qur’aan al-’Azim 9/38:
He is a weak stranger.

(2) The assessment of the reliability of the chain of transmission:
In it Abdul Muhaimin is weak.

and dates, and he said: Eat your fills, folks! This is what Muhammad instills fears from in your hearts, and, we don't know zaqqum save butter and dates, so Allah Almighty revealed: "Verily, the tree of Zaqqum will be the food of the sinners." and described it in Surat Al-Saffat and said: "Verily, it is a tree that springs out of the bottom of Hell-fire" i.e.: It was created from fire and nourished by it, so Allah the Almighty revealed: "We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah."

Ibn Abi Fadik reported that Ibn Abi Dhu'ib reported that a Mawla to Bani Hashim reported that 'Abdullah ibn al-Harith ibn Nawfal sent him to Ibn 'Abbas (may Allah be pleased with them) inquiring about the "cursed tree in the Qur'an" and he said: **It is this tree that twists (on the trees) and suffocates it means:** Dodder.

"And (remember) when We said to the angels: "Prostrate unto Adam."" (Qur'an 17:61) means: And remember, O Muhammad, the persistence of these polytheists/idolaters and their increase in their reproach against their Lord The story of Iblīs, when he disobeyed and refused to prostrate, said what he said, which is what Allah the Almighty revealed in the abovementioned verse: "They prostrated except Iblis (Satan). He said: "Shall I prostrate to one whom You created from clay?"" i.e.: From clay.

Sa'eed ibn Jubayr [1] reported that Ibn 'Abbas (may Allah be pleased with them) said: The Lord of Glory sent Iblīs and took from Adam the earth, from its sweet and salt, and Adam was created from him, for everything he created from its sweet is categorized under happiness, even if he is the son of disbelievers/idolaters, and everything he created from its salt is categorized under misery, and if he is the son of two prophets, he said: Then Iblīs said: "Shall I prostrate to one whom You created from clay" i.e.: This clay I brought with, and then he was called Adam, because he was created from the perpetuity (Aadim) of the earth.

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(1) Tabari said: Ibn Hamid told us:
Ya'qub told us from Ja'far, from Sa'id ibn Jubayr, from Ibn 'Abbas (may Allah be pleased with him) who said: The Lord Almighty sent etc., towards him.
Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/116.

“said: "See? This one whom You have honoured above me” (Qur’an 17:62) i.e.: honoured above me “if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!""i.e.: To seize his children, to contain them, to eradicate them by delusion, and to sweep them over, it is said: Ihtanaka so and so what his peer possess of knowledge or money if he conquered and annexed it all, and the locusts knitted the planting, if he ate it all, the poet said:

I complain to you of a year that has oppressed,

Our wealth diminished and our fortunes suppressed.

It is said: It’s derived from the common tongue of the Arabs who are known to say: Hanaka to his animal If a rope is tightened in its lower palate (i.e.: to lead them wherever I wisheth “all but a few” means: The infallibles whom Allah the Almighty excluded in saying: “Verily! My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them”

“(Allah) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample: recompense.” (Qur’an 17:63) i.e.: Your chastisement and the punishment of your followers “an ample recompense.” is abundant and complementary.

“And Istafziz [literally means: befool them gradually] those whom you can among them” (Qur’an 17:64) PROVOKED, underestimated and considered ignorant, and degraded and co-opted “whom you can among them”

any of Adam's offspring “with your voice”.

Ibn Abbas and Qatada both said: By calling for disobedience to God, and every caller to disobedience is one of Satan's soldiers. [1]

Mujahid said: By singing and music. [2]

“make assaults on them” that is, gather and correct. [3] Muqātil added: Use them.

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(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/118

(2) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/118

(3) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/118

“with your cavalry and your infantry” that is, the riders among their soldiers and their infantry.

The commentators said: Every rider and walker in the transgressions of God.

Ibn Abbas, Mujahid and Qatada all explained: He has horses and a man of jinn and mankind, so no rider fights in disobedience unless he’s one of Satan's goons, and no man fights in disobedience unless he’s one of Satan's goons. (1)

warajlika: walkers. Hafs read: Warajilika (in genitive form applying Kasra under the letter jim’ which are two tongues that are said: Rajil and a Rajul like Tajir and Tjir and Rakib, and Rakb.

“mutually share with them wealth and children” Some people said: It is all the money that was amassed from haram and spent in haram, and this is the saying of Mujahid and Al-Hasan

Sa'id ibn Jubayr (2) reported that 'Abd al-Rahman ibn Zayd, and the narration of 'Ali ibn Abi Talha reported that Ibn 'Abbas (may Allah be pleased with them), 'Ata' ibn Abi Rabah said: It is usury. Qatada said: It is what the polytheists used to deprive of cattle, such as the Bahîrah (-an animal having her ear slit and let loose for free pasture, dedicated to some god, their milk was not used, nor their back, nor their meat); or Sâ'ibah (-an animal having given birth to ten females, liberated to pasture where she would, not be ridden, nor milk drunk except by her young); or Wasîlah (-an animal which gave birth to seven females consecutively and at the seventh birth she bore a pair male and female. Each of the latter was let loose and the milk of the animal drunk by men only and not by women;) or Hâmi (-an animal that is left at liberty without being made use of in any way whatsover). which is the narration of Al-Awfi from Ibn Abbas (may Allah be pleased with them).

Ad-Ḍaḥḥāk explained: It is what they were slaughtering for their gods “and children” some of them said: It is the children of adultery, which is the

(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/119.

(2) Al-Tabari narrated it to Ibn Zayd who said:
He shared with them the wealth and the children that adorned them with the transgressions of Allah until they rode it.

saying of Mujahid AND AL-Ḍaḥḥak, and the narration of 'Atiyyah from Ibn 'Abbas (may Allah be pleased with them).

Al-Walabi narrated about him: It is what they killed of their children and brought them Haram.

Al Hasan and Qatada said: And Allah shared with them in their children, so they were magified, judaized, Christianized and dyed other than the character of Islam.

'Atiyyah al-'Awfi reported that Ibn 'Abbas (may Allah be pleased with him) said: He shared with them in the children by naming them their children Abd al-Harith, Abd Shams and Abd so-and-so, "and make promises to them." and from them is the pious in your obedience.

"But Satan promises them nothing but deceit" is false and deceitful, because he does not spare them from the punishment of Allah if he inflicts anything on them, such as saying "Lo! Allah promised you a promise of truth; and I promised you, then failed you." verse.

""Verily! My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian." (Qur'an 17:65).

"Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you." (Qur'an 17:66)

"And when harm" distress, difficulty and you feared drowning "TOUCHES you upon the sea, those that you call " of false gods "upon besides Him vanish from you except Him (Allah Alone)." Exalted be He, for on Him alone you do call, because you are suffering a distress which only He can remove. "But when He brings you safely" surviving the terrors of the sea" to land, you turn away (from Him). "you are rejective, of [God's] Oneness, for man is ever ungrateful, [ever] denying [God's] graces" And man is ever ungrateful." (Qur'an 17:67)

"Do you then " afterwards" feel secure that He will not cause a side of the land to swallow you up" chastise", or that He will not send against you a violent sand-storm?". Like he did the people of Lot. (QUR'AN 17:68)

Abu 'Ubaydah and Qatada said: storms: The wind that throws pebbles, which are the little pebbles, Al-Farazdaq said: **a strong wind like that of the levant with pebbles striked like cotton we were widespread of the storm**

"Then, you shall find no Wakil (guardian one to guard you from the torment)"

"Or do you feel secure that He will not send you back to it", that is the sea "once again, and send upon you a violent storm," the heavy storm as opined by Ibn ʿAbbas, [1] may Allah be pleased with him and his father. Abu Ubaida said: it obliterates and eliminates whatever it faces, and al-Qutaibi said: it destroys the trees, "drowning you for your denial? Then you will find none to avenge you against Us.". (Qur'an 9:69)

You will find no supporter nor ally against us.

The reciters differed upon this verse; Ibn Kathir and Abu ʿAmr read it: "Nakhsif", "Nursil", "Nuʿidakum", "Fanursila" and "Fanughriqakum" by the letter Nun. The others read it by the letter Ya' in appropriateness with ("Iyahu"). Abu Jafar however read it "Fatughriqakum" by the letter Ta', that is the storm.

"Indeed, We have dignified the children of Adam …" (Qur'an 9:70)

[1719] Abu ʿAlī al- Ḥusayn bin Muḥammad al-Siuri informed us that ʿAlī bin Muḥammad bin Sakhtawayh said that: Ismaʿel bin Qutaibah said that: Jubarah said that: Hajjaj bin Tameem reported us that: Maymun bin Mahran reported on the authority of Ibn Abbas, may Allah be pleased with him and his father, concerning the meaning of the verse: ("Indeed, We have dignified the children of Adam …"): any creature eats by his mouth except for the mankind who eats with his two hands. [2]

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(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/125.

(2) [1719] The assessment of the reliability of the chain of transmission
Weak, in which Jabara and his sheikh are weak pilgrims.
The authentication of the Hadith
Ibn Abi Hatim referred to him in ((Tafsir al-Qur'an al-Azim)) 7/ 2339(2339 by saying:
We made them eat with their hands, and the rest of creation eat with their mouths.
Ibn al-Jawzi in ((Zad al-Masir)) 5/63, and since the effect is weak, al-Tabari did not support it, but said:

And it is narrated also that Ibn Abbas said: the mankind is dignified by the bless of mind. Aḍ-Ḍaḥḥāk said: by the faculty of pronunciation and differentiating between things. ʿAttaʾ said: by the vertical and straight posture and average height. Yaman said: by the good-looking appearance. Muḥammad bin Kaʿb said: by making the Prophet Muḥammad (PBUH) amongst them.

Some scholars said: men were dignified by beards and women were dignified by long hairs.

Muḥammad bin Jarir said: by enabling the mankind to tame and control other creatures.

"carried them on land and sea, granted them good and lawful provisions …" that is tasty and delicious food and drinks.

Muqātil bin Soliman said: they are date, butter ghee and sweet food, though other creatures feed on what you know of other food.

"and privileged them far above many of Our creatures." Some scholars said: the verse states ("far above many of Our creatures."), not all creatures to exclude the angels.

Al-Kalbi: the humanity is superior to the whole creatures except for a group of angels that includes Gabriel, Michael, Israfil and the angel of death etc.

The other scholars said: the meaning is that the humanity is superior to the whole creatures, as the Arab may state the majority to express the whole and entire individuals, as read by the verse ("Shall I inform you of whom the devils ⌜actually⌝ descend upon? They descend upon every sinful liar,") to refer to all devils.

[1720] Abu Sahl Abdulmalek bin Muḥammad bin Ahmed bin Habib al-Muqriʾ, may Allah have mercy with him, informed me that: Abu Bakr Ahmed bin Musa reported us that: Zanjuwayh reported us that: Muḥammad bin Rafeʿ reported us that: Abdulrazzak said that Maʿmar said on the authority of Zayd bin Aslam, concerning the verse: (Indeed, We have dignified the children of Adam"): the angels said: O our Lord, you gave the children of

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He told us that this enabled them to work with their hands, take food and drink with them and lift them to their mouths, which is not possible for other creatures.

Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/125.

Adam the whole world to eat and enjoy from it, instead of us. O Allah would you gave the hereafter for us? Allah responded: By my might and glory, I Shall not equal between what I Have created by My two hands, and what I said to it "Be!" – and it was. (1)

[1721] ʿAbdullāh bin Hamed al-Wazzan informed us that: Ahmed bin Shadhan reported us that: Jaiʿawayh reported us that: Saleh bin Muḥammad said on the authority of Abu Mutiʿ on the authority of Hammad bin Salamah on the authority of al-Muhazzim: I heard ʾAbū Hurayrah, may Allah be pleased with him saying: the believer is more honorable before Allah than His archangels. (2)

"ʿBeware ofʾ the Day We will summon every people with their leader …" (Qur'an 9:71)

Mujahid and Qatada said: with their prophets, as supported by;

[1772] ʿAbdullāh bin Hamed informed us that: Hamed bin Muḥammad reported us that: Muḥammad bin Yunus that: ʿUbaidullah bun Musa reported us that: Israʾel said on the authority of Assudiyy on the authority of his father on the authority of ʾAbū Hurayrah, may Allah be pleased with him, that: the Prophet (PBUH) said, concerning the verse ("ʿBeware ofʾ the Day We will summon every people with their leader"): with their prophets. (3)

Abu Saleh, Abu Nadra, aḍ-Ḍaḥḥāk and Ibn Zayd said: with their divine scriptures, as cited by the narration of ʾIbn Abi Najih on the authority of Mujahid.

[1723] Abu al-Qasim Yaʿqub bin Ahmed al-Arghiyani informed us that: Abu Bakr Muḥammad bin ʿAbdullāh al-ʿUmani told us that: Abu al-Qasim

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(1) [1720] The assessment of the reliability of the chain of transmission
In it is the sheikh of the workbook and the sheikh of his sheikh whom I did not find.
The authentication of the Hadith
This effect was narrated towards him by Abd al-Razzaq in ((Tafseer al-Qur'an al-'Azim)) 1/382 in the interpretation of the verse, and al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/126.

(2) [1721] The assessment of the reliability of the chain of transmission
The impact is very weak for Saleh ibn Muhammad, Abu Muti' and Abu al-Muhazzim.

(3) [1722] The assessment of the reliability of the chain of transmission
Weak raised, and therefore al-Tabari did not mention it raised, but narrated it cut off, as mentioned above.

ʿAbdullāh bin Ahmed bin ʿAmer al-Ta'I told us that: my father told me that: ʿAlī bin Musa al-Ridā told me that: my father told me that: Musa bin Jaʿfar told me that: my father told me that: Jaʿfar bin Muḥammad told me that: my father told me that: Muḥammad bin ʿAlī told me that: my father told me that: ʿAlī bin al-Ḥusayn told me that: my father, al-Ḥusayn bin ʿAlī told me that: ʿAlī bin Abi Taleb, may Allah be pleased with him, said that: the Prophet (PBUH), concerning the verse ("⌜Beware of⌝ the Day We will summon every people with their leader"): with the leader of their age, their divine scripture and the Sunnah of their prophet. (1)

Abu al-ʿAlya and al-Ḥasan said: with their deeds, as narrated by al-ʿAwfi on the authority of ʾIbn Abbas, may Allah be pleased with him and his father to say: the leader is the man's deeds and whichever the angles may have recorded for him.

Qatada said: with the book that contains all their deeds as proven in the same context by the verse: "So whoever will be given their record in their right hand …" and the other verse in a different chapter: ("Everything is listed by Us in a perfect Record.") where the record is called Imam "the leader".

[1724] Abu Muḥammad ʿAbdullāh bin Hamed, the jurisprudent, may Allah have mercy with him, informed us that: Abu Bakr Ahmed bin Isḥaq, the jurisprudent, told us that: al-Ḥasan bin Zeyad as-Simmari told us that: Isḥaq bin Muḥammad al-Farawi told us that: Malik said on the authority of Ibn Shihab on the authority of Ḥumaid bin Abd al-Raḥman on the authority ʾAbū Hurayrah may Allah be pleased with him that: The Messenger of Allah (PBUH) said, **"He who spends a pair in the way of Allah will be called from the gates of Jannah: 'O slave of Allah! This gate is better for you' and one who is constant in Salat (prayer), will be called from the Gate of Salat; and whoever is eager in fighting in the Cause of Allah, will be called from the**

(1) [1723] The assessment of the reliability of the chain of transmission
Forged
The authentication of the Hadith
Al-Suyuti Cited itin ((Al-Durr Al-Manthoor)) 4/351 and attributed it to Ibn Mardawayh.
Al-Tabari attributed to them in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/127, and Ibn al-Jawzi in Zad al-Masir 5/65, al-Baghawi in Maalim al-Tanzil 5/109.

Gate of Jihad; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity." Abu Bakr (May Allah be pleased with him) said: "O Messenger of Allah (PBUH)! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, **"Yes, and I hope that you will be one of them."** (1)

This is substantiated by the tradition on banners and flags.

Badhan and Saʿed bin Jubayr narrated on the authority of Ibn ʿAbbas, may Allah be pleased with him and his father: following their leader who either misguided or guided them in the worldly life. ʿAliyy bin Abi Talha said: their leaders in good or evil, as Allah said: ("We raised from among them leaders, guiding by Our command, when they patiently endured") and ("We made them leaders inviting ˹others˺ to the Fire.").

Some scholars said: by their false deity.

Muḥammad bin Kaʿb said (2): by their mothers, invoking three wise reasons; the first: for ʿīsā, peace be upon him, the second: for indicating the

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(1) [1724] The assessment of the reliability of the chain of transmission
In it, the author's mentor neither criticized nor authenticated also it was neither authenticated nor criticized
The authentication of the Hadith
We found out that the origin of the hadith is in ((Al-Muwatta)) by Imam Malik.
It is agreed, as mentioned above, but the Musannaf neglected to mention the two Sahihs and the sheikhs of al-Bukhari and Muslim, may Allah have mercy on them.

(2) This statement is contrary to the agreed hadith that was soon presented with the word ((If Allah gathers the first two and the others...
He said:
This is the treachery of so-and-so ibn so-and-so)) When Ibn Hibban narrated in ((Saheeh)) as in ((Al-Ihsan)) 7/528 (5788), Abu Dawood in Kitab al-Adab, chapter on changing names (4948), and Imam Ahmad ibn Hanbal (may Allah have mercy on him) in ((Al-Musnad)) 5/194 (21693) from the hadith of Abu al-Darda' (may Allah be pleased with him) said:
The Messenger of Allah said:
((You will call on the Day of Resurrection by your names and the names of your fathers, so do well with your names)).

credits and merits of both al-Ḥasan and Ḥusayn [1], peace be upon them, and the third: to provide a cover for those children born out of adultery.

"But whoever is blind ˹to the truth˺ in this ˹world˺ will be blind in the Hereafter …" (Qur'an 17:72)

The scholars differed upon what is referred to by the verse; some of them said that the verse is referring to the graces numerated and cited by Allah in theses verses.

ʿīkrima said: a group of men came to ʾibn ʿAbbas, may Allah be pleased with him and his father, and asked him about the verse, and he replied: read the previous verse ("It is your Lord Who steers the ships for you through the sea, so that you may seek His bounty.") until you reach the verse ("and privileged them far above many of Our creatures."), then ʾibn ʿAbbas, may Allah be pleased with him and his father said: whoever is blessed with these fortunes and graces he apparently sees and views, though he is blind to such fortunes and graces, he shall likewise be blind to the matters of the Hereafter which is unseen and unobservable for him.

Others said: the verse is referring to the worldly life, so whoever is blind to Allah's omnipotence and signs, he shall be blind in the Hereafter.

Abu Bakr al-Warraq said: whoever is blind to Allah's proofs, he will be blind to Allah's paradise.

"and ˹even˺ far more astray from the ˹Right˺ Way."

al-Ḥasan said: whoever is infidel and misguided in the worldly life, he shall be blind and far more astray from the right path in the Hereafter, for his repentance may be accepted in the worldly life, unlike the Hereafter where his repentance shall never be accepted.

They differed upon the recitation of first and second words (ʾAʿmaa); the people of Kufa except for Hafs, read them with Imala (inclination), and the

(1) In al-Musnad by Imam Ahmad 5/360 (22996) and others from Buraydah (may Allah be pleased with him) he said:
The Messenger of Allah became and called Balala (may Allah be pleased with him) and said: ((What did you precede me to heaven?
I never entered Paradise unless I heard your rattle in front of me)) and in the two Sahihs ((I heard the tambourine of your curse in my hands in Paradise)).

others with Tafkhim (fattening). Aby Amr was reading the first with Imala and placing Fatha over the second; meaning that: he is more blind in the Hereafter, as Allah says: ("far more astray from the ˹Right˺ Way."") and this is opined by Aby Ubaid.

Al-Farra' reported me that: Bashar al-Naqit, a sheik from Basra, told me that: he heard the Arab saying: ma aswada sha'rahu (how black is his hair!).

The poet said:

As for the kings, today you are their tormentor,

Blaming them, their pristine robes you disparage.

"They definitely ˹thought they˺ were about to lure you away …" (Qur'an 17:73)

They differed on the reason beyond the revelation of this verse; Saʿed bin Jubayr said: the Prophet (PBUH) was reaching and touching the Black Stone until obstructed by Quraish, who said: "we will not allow you to reach and touch the stone until you do same for our deities". Thus, the Prophet (PBUH) was telling himself: it may not be wrong to reach and touch their deities if they would let me reach and touch the stone, and Allah knows that I dislike them. Therefore, Allah revealed this verse.

Qatada said: we were reported that Quraish had once gathered with the Prophet (PBUH) during the night until the noon; showing respect, honor and love for him. They said to him: you call us unprecedentedly for a new religion, though you are our master and the son of our master. They were arguing with the Prophet (PBUH) until he was about to fulfill some of their requirements, yet Allah, the Almighty, prevented him from doing so, and reveled this verse.

Mujahid said: they were pleased, as the Prophet (PBUH) praised and talked about their deities.

ʾibn Jurayj narrated on the authority of Mujahid: (you probably would have inclined to them a little)—they asked the Prophet (PBUH) to reach and touch their deities.

ʾibn ʿAbbas, may Allah be pleased with him and his father said: a delegation of Thaqif came to the Prophet (PBUH) and said: we would pledge allegiance to you, provided that you meet our three requirements. The Prophet (PBUH) asked them: ((what are these requirements?)), and they responded: we will not

bow—they mean the performance of the five prayers, nor destroy our idols by our very hands, and you shall let us worshipping Al-Lat and Al-ʾUzza for a full year. The Prophet (PBUH) responded to them: **((there is no good in a religion which has no bowing nor prostration, and it is up to you to destroy your idols by your own hands or not, yet I shall never allow you to worship Al-Lat and Al-ʾUzza))**. They said: O, Messenger of Allah, we wish the Arab to hear that you had exclusively privileged us with a right that is not given to any one else, but if you are concerned that the Arab would tell you: you gave them what you had not gave us, you may say: it was commanded by Allah. The Prophet (PBUH) stopped talking, and ordered to fetch water for ablution. Umar, may Allah be pleased with him, noticed that the Prophet (PBUH) is chagrined to hear their requirements, and told them: what is your problem? Did you annoy the Prophet (PBUH)? May Allah burn your livers, the Prophet (PBUH) shall never leave any idol in the land of Arabs; you may either convert to Islam or return back to your homes, we do not need you. Allah revealed this verse, as the Prophet (PBUH) was leaning to give them what they wanted.

ʿAtiyya narrated on the authority of ʾibn ʿAbbas, may Allah be pleased with him and his father that: Thaqif said to the Prophet (PBUH): delay us for one year until we receive and possess the sacrifices provided by our people to the deities, and afterwards, we would convert to Islam and destroy our idols. The Prophet (PBUH) was about to accept their offer, yet Allah, may He be praised and exalted, revealed: "They definitely ⌜thought they⌝ were about to lure you away from what We have revealed to you ⌜O Prophet⌝, hoping that you would attribute something else to Us falsely—and then …" if you fulfilled their requirements, "they would have certainly taken you as a close friend.", that is an ally for them.

"Had We not made you steadfast …" by safeguarding you against deviating from the right path, "you probably would have inclined to them a little," (Qur'an 17:74)

"and then …", if you did so, "We truly would have made you taste double ⌜punishment⌝ both in this life and after death, and you would have found no helper against Us." (Qur'an 17:75)

Qatada said: upon the revelation of that verse, the Prophet (PBUH) him said: **((O Allah, do not leave me to myself even for the blinking of an eye [i.e., a moment])).**

"They were about to intimidate you to drive you out of the land …" (Qur'an 17:76)

Al-Kalbi said: when the Prophet (PBUH) reached Medina, the Jews envied him and were obsessed with the Prophet's accommodation in Medina near them. They said: O, are you a real prophet? He replied: **((Yes!))**. They said: by Allah, you know definitely that this land has never witnessed the revelation of a prophet before! However, the Levant is the true land of all prophets inter alia, Abraham, peace by upon him. So, if you are a true prophet like them, you shall approach the Levant, though we know you are afraid of the Romans. But if you are a true prophet, Allah shall protect you against the Romans in the Holy Land. The Prophet (PBUH) then deployed his brigade three miles away from Medina (four miles according to some narrations), at Dhul Hulaifah, until his companions gather to him and until the people see him, so Allah revealed: ("They were about to intimidate you to drive you out of the land …), that is the land where you reside and live, the land of Medina.

[1725] Shuʿayb bin Muḥammad reported us that: Makki told us that: Abu al-Azhar told us that: Rawh bin ʿUbada told us that: Abdulhamid bin Bahram told us that: Shaḥr bin Ḥawshab told us that: Abd al-Raḥman bin Ghanm, may Allah be pleased with him said that: the Jews came to the Prophet (PBUH) and said: O, Abu al-Qasim, if you are a true prophet, you shall approach the Levant, for it is the land of all prophets and where the resurrection and gathering will occur! The Prophet (PBUH) believed them and thus launched the Battle of Tabuk to only approach the Levant. Upon reaching Tabuk, Allah, may He be praised and exalted, revealed to the Prophet (PBUH) a verse from the Surah of Bani Israʾel after the Surah was completed; ("They were about to intimidate you to drive you out of the land …) and ordered him to return back to Medina, informing him that Medina will be the land where you shall live, die and be resurrected. (1)

(1) [1725] The assessment of the reliability of the chain of transmission
Ibn al-Jawzi Cited itin ((Zad al-Masir)) 5/70 commenting on the authority of Abd al-Rahman ibn Ghanam in short, and mentioned by al-Hafiz ibn Kathir in ((Tafsir al-Qur'an al-Azim))

Mujahid and Qatada said: they are the people of Mecca who sought to expel the Prophet (PBUH), and if they did, their inevitable punishment would have not been postponed. Allah prevented them from driving the Prophet (PBUH) out until the date of immigration. They were defeated however in the Battle of Badr, shortly after the immigration of the Prophet (PBUH).

And this interpretation is more appropriate, because the prior verse was addressing the situation with the people of Mecca with no mention of the Jews, as this verse is Meccan.

Some scholars said: this verse covers all kind of disbelievers and infidels; they wanted to expel the Prophet (PBUH) from the Arabian Peninsula by gathering and mobilizing people against him, albeit their intrigues against the Prophet (PBUH) were frustrated by Allah. Had they expelled the Prophet (PBUH), they would have been immediately annihilated and punished due to their Kufr (disbelief), as cited by the verse: "They were about to intimidate you to drive you out of the land ˹of Mecca˺, but then they would not have survived (Khalfaka) after you ˹had left˺ except for a little while.", and this is the recitation Abu ʿAmr, Abu Bakr, the scholars of Hijaz and opted for by Abu ʿUbaid. The other scholars read it as ("Khilafaka"), which is opined by Abu Ḥatem who cited the verse: ("Those [hypocrites] who were left behind rejoiced in their staying away [from war] (Khilafaka) after [the departure of] God's Apostle").

The poet said:

After the mist settled, their disputes emerged,

As if the shorelines were spread with a mat interlaced.

9/50 quoting al-Bayhaqi also by Abd al-Hamid ibn Bahram from Shahr ibn Hawshab, from Abd al-Rahman with the word al-Musannaf, then Ibn Kathir said:

In this isnaad, he looked and showed that this is not true, the Prophet did not invade Tabuk from the words of the Jews, but invaded it in compliance with the words of the Almighty {O you who believe, fight those who color you from the infidels} and the words of the Almighty:

{Fight those who do not believe in Allah or the Last Day, and do not forbid what Allah and His Messenger have forbidden, and do not condemn the religion of truth from those who have written the Book so that they may give the jizyah by hand while they are small} [Repentance:

29], and conquered it to avenge and avenge those who killed the people of Mu'tah from among his companions.

"except for a little while.", until they are punished.

"ˀThis has beenˀ Our way with the messengers We sent before you …" (Qur'an 17:77)

Allah is informing His messenger that this is the way with the previous prophets; they disbelieved their messengers and thus were punished and annihilated only after their messengers left them.

"And you will never find any change in Our way." (Qur'an 17:77)

That it is there is no alternative way(s) to Allah's way.

"Observe the prayer from the Duluk of the sun …" (Qur'an 17:78)

Ibrahim Annakhʿyy, Muqātil bin Hayyan, aḍ-Ḍaḥḥāk, as-Suddī, Yaman and Ibn Zayd said: at the sunset.

The poet said:

This is a resting place for my weary feet,

Morning came, and I wandered until finding solace sweet.

Barah is one of the sun's names like Qatam (a hawk's name), Hadham () and Raqash (a serpent's name).

It may also be pronounced as Birah, by setting Kasra under the letter ba', meaning that whoever looks at the sun, he puts his hand over the eyebrows to block the sun's ray and gauge the time the sun will take to disappear.

We say: dalak alnajmu, when a star disappears.

Dhū al-Rummah said:

These lanterns are not guided by mere stars,

Nor are they led astray by wandering paths afar.

This interpretation is substantiated by the tradition narrated about ʿAbdullāh bin Masʿud, may Allah be pleased with him that: he was fasting and praying Maghrib upon the disappearance of the sun. He swore by Allah that such moment is specified for the said prayer, as read by verse: ("Observe the prayer from the Duluk of the sun …").

Ibn ʿUmar, [1] Ibn ʿAbbas, [2] Jaber, may Allah be pleased with them, Abu al-ʿAaliya, [3] ʿAtaʾ, Qatāda, Mujāhid, al-Ḥasan, Muqātil, Jaʿfar bin Muḥammad and ʿUbaid bin ʿUmayr said: the Duluk of the sun is the time of Zawal (when the sun reaches its Zenith), as Abu Masʿud ʿUqba bin ʿAmr, may Allah be pleased with him narrated that the Prophet (PBUH) said: **((Gabriel, peace be upon him, came to me at the** Duluk **of the sun, and led me in the prayer of** Dhuhr**)).** [4]

Abu Barzah, may Allah be pleased with him, said: the Prophet (PBUH) was praying Dhuhr upon the time of the Zawal. And then Aby Barzah recited: ("Observe the prayer from the Duluk of the sun …")

Jabir bin ʿAbdullāh, may Allah be pleased with them, said: I invited the Prophet (PBUH) and his companions to eat in my house. They left my house upon the time of the Zawal, and then the Prophet (PBUH) went out and said: **((O, Abu Bakr go out, this is the time when the Duluk of the sun occurs)).**

According to this interpretation, the verse covers the times of the five prayers, as the Duluk includes the prayers of Dhuhr and ʿAsr, and "the darkness of the night …" refers to the Maghrib and the Isha prayers.

This interpretation is also supported by Gabriel's attitude when he informed the Prophet (PBUH) of the five prayers times, starting with the Dhuhr prayer.

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(1) Al-Tabari attributed to him saying: Dlookha: Its inclination.
Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/135.

(2) Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/135.

(3) Ibn al-Jawzi in ((Zad al-Masir)) 5/72 concerning those who narrated about them with this saying in the interpretation of the verse.

(4) Al-Tabari narrated this hadeeth from Abu Mas'ud (may Allah be pleased with him) in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/137. Al-Suyuti Cited itin al-Durr al-Manthoor, 4/354, saying:
Al-Tabari narrated that Ibn Mas'ud (may Allah be pleased with him) said:
The Messenger of Allah said: ((Jibril came to me..))
The hadith, and this has already been penned, because al-Tabari narrated it from Abu Mas'ud al-Ansari (may Allah be pleased with him), not from Ibn Mas'ud (may Allah be pleased with him).
The hadeeth of Abu Barzah (may Allah be pleased with him) was also narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/137.

[1726] Abu al- Ḥusayn Ahmed bin Muḥammad bin al-Khaffaf reported me that: Abu al-ʿAbbas Muḥammad bin Isḥaq bin Ibrahim al-Sarraj told us that: ʿAbdullāh bin Ḥamza al-Zubayri told us that: ʿAbdullāh bin Nafiʿ on the authority of Umar bin Abd al-Rahman bin Aseed on the authority of Muḥammad bin ʿAmmar on the authority of ʾAbū Hurayrah may Allah be pleased with him that: the Prophet (PBUH) said: **((Jibril, peace be upon him, came to me, and led me in the prayer of Zuhr when the sun had (passed its zenith), and he prayed 'Asr when he saw that the shadow of a thing was equal to its height, then he prayed Maghrib when the sun had set. Then he prayed 'Isha' when the twilight had disappeared. Then he prayed Subh when the dawn appeared. Then he came to me the following day and prayed Zuhr when the shadow of a thing was equal to its height, then he prayed 'Asr when the shadow of a thing was equal to twice its height, then he prayed Maghrib at the same time as before, then he prayed 'Isha' when a short period of the night had passed, then he prayed Subh when it had got a little lighter. Then he said: 'This is how the prophets before you were performing the prayers, and you shall pray likewise.))** (1)

[1726] Abu al-Ḥusayn Ahmed bin Muḥammad bin al-Ḥusayn al-Bayhaqi informed me, while I'm reading before him in my house, that: Abu Bakr Aḥmed bin Muḥammad bin Isḥaq told us that: Abu Abd al-Rahman Aḥmed bin Shuʿayb bin ʿAliyy told us that: Yusuf bin Wadiḥ told us that: Qudamah, Ibn Shihab, told us on the authority of Burd on the authority of ʿAtaaʾ bin Abi Rabaḥ on the authority of Jaber bin ʿAbdullāh, may Allah be pleased

(1) [1726] The assessment of the reliability of the chain of transmission

In it Muhammad ibn Ammar Mastour, and in it there are also those who neither criticized nor authenticated.

The authentication of the Hadith

Al-Hakim briefly narrated it in Al-Mustadrak (The Completion)1/194 and Al-Dhahabi agreed to correct.

It was narrated by Abu Dawood in ((Sunnah)), the Book of Prayer, Chapter of Timings (393), and Tirmidhi in the Book of Prayer, Chapter of Prayer Times (149) towards him from the hadith of Ibn 'Abbas (may Allah be pleased with him) raised, he said: ((Jibril security at the house twice..))

The Hadith

Tirmidhi said: In the chapter on the authority of Abu Hurayrah, Buraidah, Abu Mas'ud, Abu Sa'id, Jaber, 'Amr ibn Hazm, al-Bara'a and Anas (may Allah be pleased with them).

with them, that: Jibril came to the Prophet (PBUH) to teach him the times of prayer. Jibril went forward, with the Messenger of Allah (PBUH) behind him and the people behind the Messenger of Allah (PBUH), and he prayed Zuhr when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jibril went forward, with the Messenger of Allah (PBUH) behind him and the people behind the Messenger of Allah (PBUH), and he prayed 'Asr. Then Jibril came to him when the sun had set; Jibril went forward, with the Messenger of Allah (PBUH) behind him and the people behind the Messenger of Allah (PBUH), and he prayed Al-Ghadah. Then he came to him on the second day when a man's shadow was equal to his height, and did as he had done the day before, he prayed Zuhr. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed 'Asr. Then he came to him when the sun had set and did what he had done the day before, and prayed Maghrib. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed 'Isha'. The he came to him when the (the light of) dawn was spread (on the horizon) and the starts were still clear in the sky, and he did the same as he had done the day before, and prayed Al-Ghadah. Then he said: **((The time between these two is the time for prayer.))** (1)

[1728] ʿAbdullāh bin Ḥamed reported us that: Muḥammad bin Yaʿqub told us that: Bahr bin Nasr Abu ʿAbdullāh that: ʿAbdullāh bin Raged were told that: ʿAbdullāh bin Salem bin ʿAbdullāh bin Umar, my Allah be pleased with them, on the authority of Abd al-Rahman bin al-Harith al-Makhzoumy on the authority of Nafeʿ bin Jubayr bin Mutʿem on the authority of ʿAbdullāh bin ʿAbbas, may Allah be pleased with them that: the Prophet (PBUH) said: ((“Gabriel twice led me in prayer at the House (i.e. the Ka’ba). He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when every

(1) [1727] The assessment of the reliability of the chain of transmission
His attribution is good.
The authentication of the Hadith
The hadith was narrated by al-Nasa’i with its sanad and its pronunciation in ((Al-Mujtaba)), the prayer book, the last time of the afternoon 1/255-257.

thing's shadow was as long as itself; he prayed the sunset prayer with me at the time when one who has been fasting breaks his fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me at the time when food and drink become forbidden to one who is fasting. On the following day he prayed the noon prayer with me when his shadow was as long as himself; he prayed the afternoon prayer with me when his shadow was twice as long as himself; he prayed the sunset prayer with me at the time when one who has been fasting breaks his fast; he prayed the night prayer with me when about a third of the night had passed; and he prayed the dawn prayer with me when there was clear daylight. Then turning to me he said, **'Muhammad, this is the time observed by the prophets before you, and the time is anywhere between these two times."))** [1]

"Until the Ghasaq (darkness) of the night …" that is to totally include the prayers of Zuhr, ʿAsr, Maghrib and ʿIshaʾ. Ibn ʿAbbas, may Allah be pleased with him and his father, said: it is the appearance of night. [2]

Qatāda said: it is the Maghrib prayer.

Mujāhid said: it is the disappearance of the sun.

Abu ʿUbaida said: it is the darkness of night, as Ibn Qays al-Ruqayyat, the poet, said:

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(1) [1728] The assessment of the reliability of the chain of transmission
neither criticized nor authenticatedthe scholar's mentor was not criticized nor authenticated, and It includes narrators whom I cannot find, and 'Abd al-Rahman ibn al-Harith has illusions.
The authentication of the Hadith
It was narrated by al-Hakim in al-Mustadrak, 1/193, and Abu Dawood Kitab al-Salat, Bab al-Mawaqit (393), both by Sufyan from 'Abd al-Rahman ibn al-Harith, from Hakim ibn al-Harith, from Hakim, from Nafi'.
Etc.
Abu Issa al-Tirmidhi is the door of prayer, the chapter on what was mentioned in the prayer times, through Hanad from Abd al-Rahman ibn Abi al-Zinad, from Abd al-Rahman ibn al-Harith, from Hakim ibn Hakim, from Nafi', as well as others, no one mentioned Abdullah ibn Salim ibn Abdullah ibn Omar - may Allah be pleased with them - before Abdul Rahman ibn Al-Harith, and the sanad in the mentioned references is connected without the inclusion of Abdullah ibn Rajab and Abdullah ibn Salem - and I did not find them -, so there is no face of what Al-Thalabi costs.

(2) Narrated by al-Tabari from 'Abdullah ibn 'Abbas, Ikrimah and Qatadah in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/138.

Indeed, this night has grown dark,

I have complained of worries and sleepless spark.

The Arab says: Ghasaqa (past form of the verb) Yaghsiqu (present form of the verb) Ghusuqan (the verbal noun).

"And the Qurʾan at the dawn …", Allah called the prayer a Qurʾan, because it is only valid and accepted with the recitation of the Qurʾan. Some scholars opined that it means the Qurʾan recited during the prayer of Fajr (dawn).

The word Qurʾan in the verse is in the accusative case either: a) due to the ʿatf (conjunction) by giving the word Qurʾan the same case as the word prayer, meaning: observe the prayer of Fajr, as suggested by al-Farraʾ or b) for encouraging the Prophet (PBUH) to observe the prayer of Fajr, as opined by the people of Basra. Some scholars said that: the Qurʾan of the Fajr is the gathering at the time of dawn, and therefore the figurative meaning of the verse is: observe the prayer upon the Duluk of the sun and upon the gathering at the time of Fajr.

"For certainly the dawn prayer is witnessed ˹by angels˺" of daylight and night; whenever the angles of daylight descend, the angels of night ascend, so the Quran recitation is recorded in the book of deeds at the end of night and at the beginning of daylight.

This verse states explicitly that it is obligatory to observe any prayer at its early time, and that it is supererogatory to delay the prayer of Fajr to the darkness before the dawn.

[1729] Abu Saʿed Muḥammad bin ʿAbdullāh bin Hamdun and Abu Muḥammad ʿAbdullāh bin Ḥāmed reported us that: Aḥmed bin Muḥammad bin al-Ḥasan told us that: Muḥammad bin Yaḥia told us that: Abd al-Razzaq on the authority of Maʿmar on authority of al-Zuhri on the authority of Abu Salama on the authority of Abū Hurayrah, may Allah be pleased with him that: the Prophet (PBUH) **((The prayer in congregation is twenty-five times superior to the prayer offered by person alone, and the angels of both daylight and night are assembling at the dawn prayers.))** Abū Hurayrah, may

Allah be pleased with him said: recite if you wish: ("And the Qurʾan at the dawn, for certainly the dawn prayer is witnessed ˹by angels˺"). [1]

"And rise at ˹the last˺ part of the night, offering additional prayers …" (Qurʾan 17:79)

That is: wake up and pray with the Qurʾan.

The exegetes said: the Tahajjud (Night Prayer) may only be performed after giving up sleep [2]; Tahajjada (to stay awake along the night) and Hajad (to sleep), yet some Arab linguistics said the opposite; Tahajjada is a contranym which expresses both the action of sleeping and the action of staying awake along the night.

Narrated Abd al-Rahman bin ʿAwf, on the authority of a man of the Supporters that he accompanied the Prophet (PBUH) in a journey and said to himself: I'm determined to see how the Prophet (PBUH) pray. He said: the Prophet (PBUH) had slept and waked up, then he raised his head towards the heaven and recited four verses from the end of the Surah of Al ʿImran which starts with: ("Indeed, in the creation of the heavens and the earth") until he finished the four verses. The he brought the waterskin [3] and picked up a tooth-stick to clean his teeth. The Prophet (PBUH) made the ablution, prayed, slept and waked up to repeat the very steps he took in the first place.

They, the exegetes, believe that this is the Tahajjud which Allah commanded His Prophet (PBUH) to perform.

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(1) This is explained by what was narrated from Abu Hurayrah (may Allah be pleased with him) who said:
((Angels will alternate among you by night and angels by day, and they will gather in the Fajr and Asr prayers, and then those who are among you will limp and their Lord will ask them - and He knows them:
How did you leave my servants?
They say: We left them while they were praying, and we came to them as they prayed.
Narrated by Ahmad (555) and Muslim (632).

(2) Al-Tabari narrated to ʻAlqama and al-Aswad ibn Yazid that they said:
Tahajjud after sleeping, and to al-Hajjaj ibn ʻUmar that he said: But tahajjud after resting.

(3) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/142:
Then I go to the bag, and in (M): He brought his hand to a bag, and in ((Sunan al-Nasa'i)):
To his bed and he took Soaka from him.

"Offering additional prayers …". Ibn ʿAbbas, may Allah be pleased with him and his father, said: it is only ordained for you.

Muqātil bin Hayyan: The Tahajjud was ordained as a bless and award for you.

It was narrated that Ibn Abbas, may Allah be pleased with him and his father, said: it is only obligatory for you, O Muḥammad. He said also: it is an extra prayer other than the obligatory prayers.

According to this opinion, the Nafila would mean an additional obligatory prayer for the Prophet (PBUH) other than the original five prescribed prayers.

Qatāda and al-Farraʾ: it is a voluntary prayer and a virtue of the Prophet (PBUH).

Some scholars said: the night prayer was originally obligatory for the Prophet (PBUH), and then it became optional for the Prophet (PBUH) to observe it.

Mujāhid said [(1)]: Nafila prayer is exclusively ordained for the Prophet (PBUH) to raise his degree as Allah Has forgiven his past and future sins. Whatever additional prayers, other than the five prescribed ones, the Prophet (PBUH) may observe, it shall be deemed as Nafila and extra prayer for the Prophet (PBUH) who has no sins to be atoned, in contrary to other people who need to observe such additional prayers to atone for their sins, lest their prescribed prayers may not be accepted.

"So your Lord may raise you to a station of praise."

The interpreters said: the word: 'may' stated by Allah expresses affirmation and emphasis, because Allah Would not refrain from rewarding His servants for their obedience after He promised them, as the deception is not of Allah's attributes. If anyone promised somebody to benefit him on the condition that somebody follows him, yet the first person broke his promise, though the condition is met, he shall be considered as a deceiver for that somebody. And Allah, be glorified, Is the One Who Is truly devoid of such attribute.

(1) Al-Tabari attributed it to him in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)towards him and then showed the face of his corruption.

The praised position refers to the Prophet's intercession before Allah with his Ummah (Muslim nation), where the Prophet (PBUH) will be praised by the first and last nations.

[1730] ʿAbdullāh bin Ḥamed reported us that: Aḥmad bin Muḥammad bin Yaḥya told us that: Aḥmad bin Najda told us that: al-Ḥimmani told us that: Abu Bakr bin ʿAyyash told us on the authority of ʿAsem bin Abi an-Najūd on the authority of Zirr on the authority of ʿAbdullāh bin Masʿūd, may Allah be pleased with him, said that: the Prophet (PBUH) said: **((If I were to choose amongst the people of earth someone as my bosom friend, I would have chosen the son of Abu Quhafa as my friends but God has taken your companion as a friend.))**, then the Prophet (PBUH) recited: ("So your Lord may raise you to a station of praise.") (1)

[1731] Abu Sāleḥ bin Abi al-Ḥasan al-Bayhaqi reported us that: Abu Ḥatem Makki bin ʿAbdan told us that: Abu al-Azhar told us that: Rawḥ told us that: Shuʿba told us that: I heard Abu Isḥaq said that: I heard Silah bin Zufar said that: Hudhayfa bin al-Yaman, may be pleased with him said: **((I come to serve and please Thee. All good is in Thy hands and evil does not pertain to Thee. and the one who is guided is he whom Thou guidest. Your servant came to Thee. I seek refuge in Thee and turn to Thee. There is no shelter from Thee and no place of refuge except by having recourse to Thee, the Lord of the Kaʿba who art blessed.))**, and this what is implied by the verse: ("So your Lord may raise you to a station of praise.") (2)

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(1) [1730] The assessment of the reliability of the chain of transmission
In it, the author's mentor is not mentioned with a wound or modification, and Yahya al-Hamani is accused of stealing hadiths.
The authentication of the Hadith
Imam Muslim has narrated this hadith in the Book of the Virtues of the Companions, a chapter of the virtues of Abu Bakr Al-Siddiq (2383) according to the narration of Abdullah ibn Masoud (may Allah be pleased with him) in several ways to his saying ((but your companion is the friend of Allah)) i.e.:
Without saying it and then read.

(2) [1731] The assessment of the reliability of the chain of transmission
In it is the author's mentorMastour.
The authentication of the Hadith

[1732] ʿAbdullāh bin Ḥamed al-Wazzan reported us that: Abu Ḥatem Makki bin ʿAbdan told us that: Saʿed bin Abi ʿArūbah told us that: Qatada told us on that Authority of Anas bin Malik, may Allah be pleased with him, said: the Prophet (PBUH) said: **((“The believers will be gathered on the Day of Resurrection, inspired or worried.” – Sa’eed was not sure – “And they will say: ‘If we seek someone to intercede for us with our Lord, we may find relief from our situation.’ So they will go to Adam and will say: ‘You are Adam, the father of mankind. Allah created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.’ He will say: ‘I am not the one,’ and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): ‘Rather go to Nuh, for he is the first Messenger whom Allah sent to the people of earth.’ So they will go to him, but he will say: ‘I am not the one,’ and he will mention of how he asked of Allah that of which he had no knowledge.* He will feel too shy to do that (and will say): ‘Rather go to the Close Friend of the Most Merciful, Ibrahim.’ So they will go to him and he will say: ‘I am not the one. Rather go to Musa, a slave to whom Allah spoke and to whom He gave the Torah.’ So they will go to him and he will say: ‘I am not the one,’ and he will mention how he killed a soul, not in retaliation for murder (and will say): ‘Rather go to ‘Isa, the slave of Allah and His Messenger, the Word of Allah and a spirit created by Him.’ So they will go to him, but he will say: ‘I am not the one. Rather go to Muhammad, a slave whose past and future sins Allah forgave.’ So they will come to me and I will go with them.” – There was a similar report from Hasan who added (the Prophet (PBUH) said:) And I will walk between two rows of the**

The hadeeth was narrated by al-Hakim in al-Mustadrak, 2/363, with its isnaad to Abu Ishaq al-Suba’i on the authority of Silah ibn Zafar from Hudhayfah (may Allah be pleased with him) I heard him say in his saying:

” soon will thy Lord raise thee to a Station of Praise and Glory!” He said:

The people are gathered together in one level that the caller hears and executes by sight, barefoot and naked as they were created, silent and no soul speaks except with his permission, he said:

Muhammad calls out:

labbeik

Glory be to the Lord of the House)), for that praiseworthy place that God said {May your Lord send you a praiseworthy place}.

believers." Then he went back to the Hadith of Anas. – And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a third time. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: 'O Lord, there is no one left except those who are detained by the Qur'an.)) [1]

Qatadah would narrate after this hadith that Anas, may Allah be pleased with him, said **((Those who said 'La illaha illa Allah' (there is no god except Allah) and had the weight of a grain of barley in good in his heart will come out of the Fire, and those who said 'La illaha illa Allah' and had a weight of a**

(1) [1732] The assessment of the reliability of the chain of transmission
Its isnaad is weak, full of weak people, and the author's mentorneither criticized nor authenticated.
The authentication of the Hadith
Zad al-Bukhari:
He must be immortal, and according to a Muslim, he concluded:
Imprisoned by the Qur'an, which is from the narration of Saeed from Qatada, from Anas may God be pleased with him raised in ((Sahih Bukhari)) Book of interpretation, the door of the words of God {and Adam knew all the names} (4476), and narrated by Muslim narrated by Abu Awanah from Qatada, from Anas may God be pleased with him raised in ((Sahih)), the Book of Faith, the door of the lowest people of Paradise status in it (193).

grain of wheat in good in his heart will come out of the Fire, and those who said 'La illaha illa Allah' and had a weight of a grain of dust in good in his heart will come out of the Fire."))

[1733] Abu Muḥammad ʿAbdullāh bin Ḥamed reported us that: Makki bin ʿAbdan told us that: Muḥammad bin Yaḥya told us that: Abu Nuʿaym told us that: Abu ʿAsem, Muḥammad bin Ayūb al-Thaqafi, told us that: Yazid bin Suhayb al-Faqir, said: This view of the Khawarij (i.e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the Hajj and then going to the people (for the propagation of the views of the Khawarij). He (the narrator) said: We happened to past by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the Ahadith of) the Prophet (PBUH). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that you narrate, whereas Allah says: "Verily whomsoever Thou shall commit to the Fire, Thou indeed humiliateth him"; and All those who endeavored to get out of that would be thrown back into it"? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: Have you heard about the (exalted) position of Muhammad (PBUH), i.e. to which Allah would raise, him? I said: Yes. He said: Verily the position of Muhammad (PBUH) is that of great glory and that is by which Allah would bring out whomsoever He would wish to bring out. He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one or the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (PBUH)? We turned back (from the views of the Khawarij), and by God every one of us abandoned this (band of Khawarij) except one man. (1)

(1) [1733] The assessment of the reliability of the chain of transmission
In it, the author's mentorwas not mentioned a wound or modification.
The authentication of the Hadith

[1734] Abu Saʿed Hamdun reported us that Abu Ḥamed ibn al-Sharqi told us that: Muḥammad bin Yahia told us that: Abd al-Razzak told us that: Maʿmar on the authority of Az-Zuhri on the authority of ʿAliyy bin al-Ḥusayn, may Allah be pleased with them, that: the Prophet (PBUH) said: **((On the Day of Judgment, Allah would stretch the earth out like a hide, until no one finds a place equal to his foot))**. The prophet said: **((I will be the first one to be called, and Jibril will be on the right to the Throne, which, I swear by Allah, he did not see it before. I will say: O my Lord, Jibril told me that You sent him for me. Allah would say: he told you the truth. Then I shall intercede and say: O my Lord, Your servants have worshipped Thee across the earth.))**, the Prophet said: **((that is the praised position))**. (1)

[1735] ʿAbdullāh bin Ḥamed reported us that: Muḥammad bin al-Ḥusayn al-Zaʿfrani in Wasit, told us that: ʾAḥmad bin Muḥammad al-Barty told us that: Abu Hudhayda told us that: Sufyan told us on the authority of Salama bin Kuhayl on the authority of Abu al-Zaʿrāʾ that: ʿAbdullāh bin Masʿūd, may Allah be pleased with him said: the first intercessors on the Day of Judgment would be Gabriel, The spirit of holiness, may peace be upon him, then ʾIbrāhīm, may peace be upon him, then Mūsā and ʿīsā, may peace be upon them, then your Prophet (PBUH) who will intercede for what no one could intercede for; and that is the praised position. (2)

Al-Baghawi mentioned some of this news in Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/121.

(1) [1734] The assessment of the reliability of the chain of transmission

Sheikh of the Musannaf I did not see a wound or modification in it, and the news was sent.

The authentication of the Hadith

It was narrated by ʿAbd al-Razzaq in ((Tafsir al-Qur'an)) 1/387 and by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/146 and by Ibn Abi Hatim in ((Tafsir al-Qur'an al-Azeem)) 9/66 He said:

This is a good hadith.

(2) [1735] The assessment of the reliability of the chain of transmission

In it, the Shaykh al-Musannaf was not mentioned with a wound or modification, and Abu Hudhayfah al-Nahdi was a poorly preserved Sadduq and used to recite.

The authentication of the Hadith

The hadith of al-Tabari was narrated in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/144 in a longer context than this, and al-Nasa'i in his Tafseer, 1/363 (316) by Shu'aa' from Salamah ibn Kahil who said:

I heard Abu Al-Zaara. Al-Bukhaari (may Allah have mercy on him) said:

[*] Abu ʿAbdullāh al-Ḥusayn bin Muḥammad bin al-Ḥusayn reported us that: al-Fadl bin al-Fadl al-Kindy told us that: Abu ʿīsā Hamza bin al-Ḥusayn bin Umar al-Baghdadi told us that: Abu al-Qāsim al-Mustamli told us that: ʿAbbas al-ʿAnbari told us that: Yazid bin Zurayʿ told us on the authority of Saʿed bin Abi ʿAruba on the authority of Qatāda on the authority of Anas, may Allah be pleased with him, that: al-Buraq came to the Prophet (PBUH) and said: by the One Who sent you with truth, you may not ride me unless you affirm that you will intercede with me. (1)

[1737] Ibn Fanjawayh reported us that: ʿAlī bin ʾAḥmad bin Nasrawayh told us that: Abu Bakr Muḥammad bin al-Ḥusayn bin Shahrayār

[1738] ʿAbdullāh bin Hāmed reported us that Uthmān bin ʾAḥmad ad-Daqāq told us that: Muḥammad bin ʾAḥmad bin Mahdi told us that: ʾIbrāhīm bin Abd al-Razzāk al-Qādi told us that: Muḥammad bin Saʿd, the writer of al-Wāqidi, told us that: ʿAbdullāh bin Idris told us on the authority of ʿAbdullāh on the authority of Nafiʿ on the authority of Ibn Umar, may Allah be pleased with him and his father, that: the Prophet (PBUH) recited: (“So your Lord may raise you to a station of praise.”), and said: **((Allah would draw me neat Him, and let me sit with Him on the throne))**. Ibn Fanjawayh said: **((He would let me sit with Him on the bed))**. (2)

He does not follow up on his speech.

(1) [1736] The assessment of the reliability of the chain of transmission

In it Abu al-Qasim I did not recognize him.

The authentication of the Hadith

I did not find in the facilitated references the mention of this hadith.

(2) [1737- 1738] The assessment of the reliability of the chain of transmission

It was narrated by al-Musannaf from two isnaads, It includes narrators whom I cannot find, and in the second isnaad Abu Amara al-Mahdi is very weak.

The authentication of the Hadith

I did not find this hadith in the facilitated references raised, but al-Tirmidhi, the chapters of virtues, the chapter on what was mentioned in the virtue of the Prophet (3611) from Abu Hurayrah (may Allah be pleased with him) raised and said:

((I am the first to split the earth from him, so I will cover the suit from the suit of Paradise, and then I will rise on the right hand of the throne, no one of the creatures will do that place other than me)) Then Al-Tirmidhi said:

This is a hadith of good saheeh.

Although in his sanad Abu Khalid Yazid ibn ʿAbd al-Rahman al-Kufi, al-Haafiz said of him:

[1739] ʿAbdullāh bin Hāmed reported us that: ʾAḥmad bin Muḥammad bin Yaḥya al-ʿUbaydi told us that: ʾAḥmad bin Najda told us that: al-Ḥummāni told us that: Abu Usāma told us on the authority of Dawudūd al-Awdi on the authority of his father of the authority of ʾAbū Hurayrah, may Allah be pleased with him, that: the Prophet (PBUH) recited: ("So your Lord may raise you to a station of praise."), and said: **((It is the intercession))**. (1)

[1740] al-Ḥasan bin Muḥammad bin Fanjawayh told us that: ʿAlī bin ʾAḥmad bin Nasrawayh told us that: Muḥammad bin al-Ḥusayn bin Shahrayār told us that: my father narrated, in his book, on the authority of Abi al-Humam al-Walid bin Shujaʿ on the authority of Jaʿfar on the authority of al-Masʿūdi on the authority of ʿAsem on the authority of Abu Waʾil on the authority of ʿAbdullāh bin Masʿūd, may Allah be pleased with him, that: Allah has taken Ibrahim as a close friend (Khalil), and your Prophet (PBUH) is the close friend of Allah, and the best mankind before All. Then he recited:

Sadduq makes many mistakes, and he used to deceive, and he was cursed in this narration, as well as the chains of transmission in which those who did not know, in addition to the fact that these hadiths are opposed to what is in the two Sahihs from the hadith of Abu Hurayrah (may Allah be pleased with him):

((I am the master of people on the Day of Resurrection.

So I go and come under the throne, and I fall prostrate to my Lord..))

Hadith (120) in ((Pearls and Coral))

(1) [1739] The assessment of the reliability of the chain of transmission

The hadith is weak, for Dawudc's sake, and there are those whom I did not find.

The authentication of the Hadith

Ibn Jarir al-Tabari narrated it in the interpretation of the verse as well by Abu Kreib who said: Tell us about Dawud ibn Yazid.

etc., and by way of Ali ibn Harb said:

Makki ibn Ibrahim told us:

Dawood ibn Yazid narrated to us, from his father, from Abu Hurayrah (may Allah be pleased with him) who said:

((It is the place where I intercede for my nation)). Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/145-146.

However, al-Wahidi narrated the first hadith and mentioned in his sanad Idris al-Awdi.

((Al-Waseet)) 3/122.

("So your Lord may raise you to a station of praise."), and said: Allah would let the Prophet (PBUH) to sit on the throne. (1)

[1741] Ibn Fanjawayh reported us that: Umar bin al-Khattab told us that: Abu Hamed bin Ahmed and Jafar al-Mustamli told us that: Hajjaj bin Yusuf al-Sah'er told us that: Yahya bin Kathir Abu Ghassan al-Anbary told us that: Salam bin Jafar told us on the authority of Sa'ed al-Jariri on the authority of Saif al-Sa'di on the authority of ʿAbdullāh bin ʿAbdullāh bin Salam, may Allah be pleased with him, that: on the Day of Judgment, Allah would let the Prophet (PBUH) sit on the Chair. (2)

[1742] ʿAbdullāh bin Hāmed reported us that: ʾAḥmad bin Muḥammad bin Yaḥya told us that ʾAḥmad bin Najda told us that: al-Ḥummāni told us that: Ibn Fudayl told us on the authority of Laith on the authority of Mujāhid, concerning the verse: ("So your Lord may raise you to a station of praise."), he said: Allah would let the Prophet (PBUH) sit on the Throne. (3)

And I think that such interpretation is probable, as Allah was existed by Himself before creating the world, then he created the world without a necessity for it to prove His omnipotence, omniscience and wisdom, and

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(1) [1740] The assessment of the reliability of the chain of transmission
In it, Al-Masoudi was wrong in what he narrated from Asim, so God knows what is meant by listing these effects, which are contrary to the hadiths of the two Sahihs?
It includes narrators whom I cannot find.
The authentication of the Hadith
Al-Baghawi Cited itin Maʿālim al-tanzīl (the Qur'anic exegesis of al-Baghawī)5/121 about him:
It was narrated from Abu Wa'il that 'Abdullah (may Allah be pleased with him) said:
God...
He then read the verse without mentioning the last increase.

(2) [1741] The assessment of the reliability of the chain of transmission
His men are trustworthy other than 'Umar ibn al-Khattab, whom I did not recognize, and his sheikh al-Mustamli did not mention a wound or a repetition.

(3) [1742] The assessment of the reliability of the chain of transmission
Weak for the sake of Al-Laith ibn Abi Salim.
The authentication of the Hadith
Al-Tabari brought out the way of Abbad ibn Ya'qub al-Sudi who said:
Ibn Fadil told us about Laith, about a mujahid who said:
He sits him with him on his throne.
Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/145.
And Abbad ibn Yaqoub Sadouk

that He is the true and only Deity worthy of being worshipped, due to His wise and purposeful actions. Allah created for Himself, a Throne then He established Himself on the Throne without touching it as the Throne shall not be a place for Allah; nay Allah is now in the same state he was before creating time and place. Therefore, there is no problem whether Allah would let the Prophet (PBUH) to sit either on the throne or on the earth, as the Allah established Himself on the Throne as He told us about Himself, with no need for us to portray or imagine such action. The establishment does not express the movement from a place to another nor changing the state from standing to sitting. Moreover, the Prophet (PBUH) is a servant of Allah, and is not entitled to Lordship, though Allah let him sit on the throne to leverage his degree show his honor and favorite him upon other creatures.

However, the place and direction cited by the verses: ("those ⌜angels⌝ nearest to your Lord …") and ("My Lord! Build me a house in Paradise near You …") and similar verses; refer to only high rank and degree. And Allah knows the right.

"And say, "My Lord! Grant me an honourable entrance and an honourable exit …" (Qur'an 17:80)

The major scholars read it by placing Damma over the two letters of meem, expressing the meaning of making someone enter and making someone exit. Al-Hasan read it by placing Fatha over the two letters of meem, expressing the meaning of the action or entering and the action of exiting.

The exegetes differed upon the interpretation; Ibn Abbas, Al-Hasan and Qatada said: make me enter Medina and flee Mecca safely. It was revealed when the Prophet (PBUH) was commanded to emigrate from Mecca. (1)

Abu Hamza Al-Thamali narrated on the authority of Jafar bin Muhammad on the authority of Muhammad bin al-Munkadir, may Allah have mercy with him, that the Prophet (PBUH) said upon entering the cave: ((**O my Lord,**

(1) Narrated by al-Tabari from Ibn 'Abbas, Qatada, al-Hasan and Ibn Zayd in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/149.

grant me an honourable entrance into the cave and an honourable exit towards Medina)). [1]

Ad-Dahhak said: grant me an an honourable and safe exit from Mecca and grant me me an honourable and victorious entrance into Mecca.

Atyya narrated on the authority of Ibn Abbas, may Allah be pleased with him and his father: grant me an honourable entrance into the grave upon death, and an honourable exit from the grave upon resurrection. [2]

Mujahid said: address me with the order you sent me with, and grant me a safe exit from the world towards your mercy.

Al-Kalbi said: grant me an honourable entrance into Medina after approaching the Levant, and grant me a victorious entrance into Meca.

Qatada narrated on the authority of al-Hasan: ("Grant me an honourable entrance …"), that is the paradise, ("and an honourable exit…"), that is from Meca to Medina.

Atta' said: ("Grant me an honourable entrance …"), in subjection to your obedience, ("and an honourable exit…"), by observing the obedience with no faults.

It was said that: wherever you make me enter, make me truthful; and grant me a truthful exit; that is do not make like those who enter and exit with different statuses, they are not truthful before Allah, be glorified.

"And give me a supporting authority from Yourself." Mujahid said: that is the clear evidence. [3]

Al-Hasan said: a powerful authority to beat whoever fights me, and apply the religion. Allah promised him to grant him the reign over the Romans and Persians.

Qatada said: the Prophet (PBUH) knew that he could not tolerate the hardships he faces without reign and domination, so he asked Allah to

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(1) The assessment of the reliability of the chain of transmission:
Mursal, Abu Hamza al-Thumali is weak, the effect is weak and sent.

(2) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/149. Ibn al-Jawzi Cited itin Zad al-Masir, 5/77.

(3) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/151.

empower him for applying the Islamic rules which is a mercy given by Allah and without which they would fight each other.

It was said: it is the invasion of Mecca.

[1743] Al-Hussayn bin Muhammad bin Fangawayh reported us that: Musa bin Muhammad bin Aliyy told us that: al-Hasan bin Alawayh told us that: Isma'el bin 'Isa told us that: al-Musayyab told us that

[1744] Ahmed bin Jafar bin Hamdan told us that Yusuf bin ʿAbdullāh bin Mahan told us that: Musa bin Isma'el told us that: Hammad told us on the authority of al-Kalbi, concerning the verse: ("And give me a supporting authority from Yourself.") they both said: his supporting authority is Attab bin Usayd, as the Prophet (PBUH) said to him: go, I made you the governor of the people of Allah, i.e., the people of Mecca. Attab was harsh with sinners and passionate with the righteous people. He said: by Allah, I shall kill whoever leaves the congregational prayer, because only the hypocrites leave the congregational prayer. The people of Mecca said to the Prophet (PBUH): O, Messenger of Allah, how would you leave the people of Allah governed by the cruel nomad Attab bin Usayd? The Prophet (PBUH) said: **((I saw in my truthful dream, that Attab bin Usayd was approaching the gate of the Paradise, then he held the rings of the gate and twisted it intensively until the gate is open, and he entered the Paradise. Allah supported Islam by Attab bin Usayd, because he battled with Muslims against their oppressors, and this the supporting authority))**. (1)

"And declare, "The truth has come and falsehood has vanished …" (Qur'an 17:81)

The truth is the Quran and the falsehood is the devil who was defeated, as opined by Qatada.

as-Suddī: The truth is Islam and the falsehood is polytheism.

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(1) [1743- 1744] The assessment of the reliability of the chain of transmission
Narrated by al-Fakihi in Akhbar Makkah 3/66 (1805).
The hadith of Ibn 'Abbas was narrated by al-Bukhaari in al-Maghazi Bab where the Prophet focused the banner on the day of conquest (4288) and al-Bayhaqi in Dala'il al-Nabuwwat 5/71-72.

It was said: The truth is the religion of Allah and the falsehood is worshipping idols.

Ibn Juraij said: The truth is the struggling and battling for the sake of Allah, and the falsehood is the polytheism the are adhered to.

“Indeed, falsehood is bound to vanish.”

That is the falsehood would not last and will end. The Arab says: Zahaqat Nafsuhu when the soul come out of the body, and: Zahaqa as-Sahmu when the arrow passes by the target and continues.

Ibn Mas’ud and Ibn Abbas, may Allah be pleased with them, said: When the Prophet (PBUH) entered Mecca on the day of the Conquest, there were 360 idols around the Ka`ba. The Prophet (PBUH) started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear. The idols began to fall on the face, and the people of Mecca wondered and kept saying: we saw no man who is equipped with magic more than Muhammad.

“We send down the Quran as a healing …” (Qur’an 17:82)

A healing from any diseased, because Allah Has mad it a reason for overcoming illness and harms.

“And mercy for the believers …” that is the Quran removes the ignorance and safeguards the man against being misled, by demonstrating the ambiguous statements, and therefore a man may read the Quran to heal from misconceptions, and thus Allah Would give mercy for him. The Quran if a heal for hearts by removing ignorance, similar to the patient who gets cured from illness.

Qatada said: whenever the believer hears the Quran, he memorizes, benefits from and grasps the Quran.

“But it only increases the wrongdoers in loss.”

That is people of injustice may not memorize, benefit from and grasps the Quran.

Hammam said: no one would hear to the Quran, unless he leaves it either with a gains or a with a loss, and then he recited the aforementioned verse.

[1745] Nafil bin Raqim bin Ahmed, the reciters, reported me that: Abu Muhammad ʿAbdullāh bin Ahmed bin Muḥammad bin al-Ḥasan told us that: Muḥammad bin Ahmed vin Mudrik al-Bukhari told me that: ʿAbdullāh bin Wasil told us that: Muḥammad bin Yusuf told us that: Ahmed bin al-Harith al-Ghassani told us that: Sakina bint al-Ja'd told us that: I heared Raja' al-Ghanawi, may Allah be pleased with him saying: the Prophet (PBUH) said: **((May not Allah cure whoever does not heal by the Quran))**. (1)

"When We grant people Our favours, they turn away …" (Qur'an 17:83)

He gives up to supplicate and memorize Allah. "wana'a bijanibihi" by keeping himself away from Allah. Atta said: he is acting arrogantly.

The scholars differed on the recitation of that verse; Abu Amr, Nafi, Asem and Hamza, according to a narration, read it by placing Fatha over the letter nun and Kasra under the letter Hamza due to Imala (a sound produced between the letter Alif and the letter Ya'). Al-Kisa'i, Khalaf and Hamza, in most narrations, read it by two consecutive Kasra under both the letters Nun and Hamza, though most of them read it by two consecutive Fatha over both letters, producing Tafkhim (emphasis), and that is the major and well-known opinion.

Abu Jafar and Ibn Amer read it: ("wanaa'a") on the Arabic morphological pattern of the word Shaa'a, in which case it has two explanatory approaches; one of them cites it is conjugated from the verb na'a, as applied in ra'a (saw) and raa'a. The second approach indicates that it is derived from the verbal noun naw' which is a contranym that expresses two opposite meanings of either standing up and sitting down, or raising and falling.

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(1) [1745] The assessment of the reliability of the chain of transmission

Ahmad ibn al-Harith is abandoned, and there are those whom I did not find.

The authentication of the Hadith

Narrated by al-Mustaghfari in ((Virtues of the Qur'an)) 1/484, and reported by al-Zamakhshari in ((Al-Kashaf)) 2/373, and he referred to his golden weakness in what Al-Manawi quoted him in ((Al-Fayd)) 1/491.

Al-Albaani said in ((The series of weak hadiths)) (152) 1/283:

Extremely weak

Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/154.

"But when touched with evil …" that they are afflicted with crisis "they lose all hope." in Allah's mercy.

"Say, …" O Muhammad, "Everyone acts according to Shakilatihi (his own way) …" (Qur'an 17:84)

Ibn Abbas, may Allah be pleased with him and his father, said: on his own manner; Mujahid said: everyone acts lonely; Al-Hasan and Qatada said: according to his own intention; Ibn Zayd said: according to his own religion; Muqatil said: according to his own nature; Al-Farra' said: according to his own intrinsic nature; Abu Ubaida and Al-Qutaibi said: according to his own Shakl (character), like we say: you are not featuring my Shakl nor my Shakilati; some scholars said: according to the way he chooses for himself, that is every humankind acts according to the religion and the rules he sees most appropriate and probably right; and some opined: that everyone acts to the most acceptable way to him in case of confusion, as said: it seems confusing for me.

All these opinions are similar to each other. Arab describes the road with multiple offshoots as dhu shawakil. The interpretation of the verse is that everyone acts according to what resembles him, as expressed by the common proverb:

Every person resembles their own deeds,

What one does is a reflection of their own creed.

"But your Lord knows best whose way is rightly guided."

"They ask you ˹O Prophet˺ about the spirit. Say, "Its nature is known only to my Lord …" (Qur'an 17:85)

[1746] Abdullah bin Hamed reported us that, Ahmed bin Abdullah al-Muzani said that, Muhammad bin Abdullah bin Sulaiman reported that, Ibn Numair said that, Waki' reported on the authority of al-A'mash, on the authority of Alqamah, on the authority of Abdullah bin Mas'ud, may Allah be pleased with him: **(While I was walking with Allah's Messenger (PBUH) in one of the fields of Medina and he was walking leaning on a stick, he passed a group of Jews. Some of them said to the others, "Ask him (the Prophet) about the spirit." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that**

he was being divinely inspired. Then he said, "They ask you concerning the spirit say: The spirit, its knowledge is with My Lord. And of knowledge you (O men!) have been given only a little." On that some of the Jews said to the others, "Didn't we tell you not to ask?") (1)

Narrated Abdullah, may Allah be pleased with him, in another tradition: they swore by Allah saying: we also read the same that the spirit is with Allah's knowledge.

Ibn Abbas, may Allah be pleased with him and his father, said: the Jews said to the Prophet (PBUH): tell us what is the spirit; and how it may be tortured inside the body though it is from the order of Allah? The Prophet (PBUH) did not respond to them until Gabriel revealed this verse to him.

It was reported that the Jews gathered and responded to Quraish, when asked about the Prophet (PBUH) and his overall conditions: ask Muhammad about the spirit, those youngsters who were missed in the early eras and the man who reached the end of earth north wide and east wide. If he answered all or some of your questions, then he is a true prophet, otherwise he is not a prophet. Quraish therefore went on to ask the Prophet (PBUH) so Allah revealed, concerning the story of the youngsters: ("Have you ˹O Prophet˺ thought that the people of the cave and the plaque were ˹the only˺ wonders of Our signs?") and revealed, concerning the story of the man who travelled across the whole earth: ("They ask you ˹O Prophet˺ about ul-Qarnain." …) to the end of the known story, and revealed, concerning the spirit: ("They ask you ˹O Prophet˺ about the spirit. Say, "Its nature is known only to my Lord …").

Muslim scholars have differed on the spirit subject of question; al Hasan and Qatada said: it is Gabriel, the angel, peace be upon him. Qatada said that Ibn Abbas, may Allah be pleased with him and his father, was concealing this opinion.

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(1) [1746] The assessment of the reliability of the chain of transmission

Its attribution is correct.

The authentication of the Hadith

Narrated by al-Bukhaari Kitab al-I'tisam, chapter on what is disliked from the abundance of question (7297), al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/155.

[1747] ʿAbdullāh bin Hamed informed us that Ahmed bin Muḥammad bin ʿAbdus related to us that Uthman bin Saʿed related to us that ʿAbdullāh Saleh related to us that Abu Marwan Yazid bin Samurah informed on the authority of ʿAlī bin Abī Talib, may Allah be pleased with him, to exegete the verse: ("They ask you ˹O Prophet˺ about the spirit …) by saying: he is an angel with seventy thousand faces, each face has seventy thousand tongues, and each tongue speaks seventy thousand languages to glorify Allah, and with each glorification, Allah creates an angel to accompany the other angels until the Day of Judgment. (1)

Ibn Abbas, may Allah be pleased with him and his father, said: the spirit is one of Allah's creations that attains the same appearance of the humankind, and no angel shall descend from the heaven without accompanying a spirit.

Abu Ṣaliḥ said: the spirit is not from the humankind, though it has the same appearance.

Mujahid said: the spirit is identical to the humankind and has hands, legs and heads. It can eat food and is not from angels.

Saʿed bin Jubair said: Allah Has created nothing greater than the spirit except for the Throne. The spirit is capable of devouring the seven heavens and the seven earths at once. It attains the same appearance of the angels with a face similar to that of the humankind. It stands, on the Day of Judgment, on the right of the Throne alongside the angels in the same row. It is presently the closest creature to Allah at the seventy veils, and will be the closest to Allah on the Day of Judgment. The spirit shall intercede with the people of monotheism. Had it been for the veil of light that separates between the spirit and the angels, the creatures of heavens would have been burned.

Some scholars said: the spirit dwells in the body whose life is contingent by the spirit existence.

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(1) [1747] The assessment of the reliability of the chain of transmission
Weak because of the ignorance of Yazid ibn Samra and his sheikh.
Narrated by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)24/48 and Abu al-Shaykh in al-Azma 3/880.

Other scholars stated the spirit refers to the Holy Quran, as the polytheists asked the Prophet (PBUH): O Muḥammad, who did pass down the Quran to you? So Allah revealed this verse to show that the Quran is His revelation: "and you ˹O humanity˺ have been given but little knowledge."

"If We willed, We could have certainly taken away what We have revealed to you ˹O Prophet˺ …" (Qur'an 17:86)

If Allah willed, He could take away the Quran He Has revealed to you, "then you would find none to guarantee its return from Us", and you will find no one to support you against Us to return the Quran back to you.

"had it not been for the mercy of your Lord. Indeed, His favour upon you is immense." (Qur'an 17:87)

Allah refrains from doing so due to His mercy.

[1748] Al-Ḥusayn bin Fanjawayh reported us that Muḥammad bin Al-Muzaffar al-Bazzaz said that Abu ʿAlī al-Ḥasan bin Sahib al-Shashi reported us that al-Musajjar bin al-Ṣalt said that ʿīsā bin Maymun reported us on the authority of Hisham bin Urwa, on the authority of his father, on the authority of ʿAbdullāh bin ʿĀmr, my Allah be pleased with them, that the Prophet (PBUH) came out with his head wrapped due to the pain he was experiencing, ascended the pulpit in the mosque, and glorified Allah. Then he said: **((O people, what is these books you hold other than the Book of Allah? Allah Is almost to show His anger upon you, so He shall leave neither paper nor heart with the Quran preserved in it))**. The companions said: O Messenger of Allah, what would the believers experience thereupon? The Prophet (PBUH) responded: **((whoever Allah Would cause benevolence for him, He Shall make his heart memorize the word: 'There is no deity but Allah'))**. [(1)]

(1) [1748] The assessment of the reliability of the chain of transmission

Weak, in which 'Abd al-Karim ibn Ruh and 'Issa ibn Maimonides are weak, and Ibn al-Salt I could not find.

The authentication of the Hadith

Narrated by al-Tabaraani in al-Mu'jam al-Awsat, 7/287.

[1749] Abu ʿAbdullāh al-Ḥusayn bin Muḥammad al-Thaqafi informed us that Harun bin Muḥammad bin Harun said: al-Ḥasan bin ʿAlī bin ʿīsā al-Saysari told us that al-Aḥwas bin Jawab told us that ʿAmmar bin Ruzayq said on the authority of ʿAbdul Aziz bin Rafiʿ on the authority of Shaddad bin Maʿqil that: ʿAbdullāh bin Masʿud, may Allah be pleased with him said: honesty is the first rituals of your religion you would undermine, and the prayers would be the last. There would be a sinful people who perform the prayers, and you would someday find the Quran missed and lost. A man said: O Abu ʾAbū ʿAbd al-Rahman, how would that happen though we memorize the Quran in our hearts and manuscripts to teach our children who would thereafter teach the Quran to their children and so far until the Day of Judgment? He replied: The Quran will be lift and removed overnight from the hearts and manuscripts, and the people will wake up the next day like irrational animals. ʿAbdullāh bin Masʿud then recited: ("If We willed, We could have certainly taken away what We have revealed to you ˹O Prophet˺").(1)

Musa bin Ubaida narrated on the authority of Safwan bin Sulaym on the authority of ʿAbdullāh bin Utba on the authority of his father on the authority of ʿAbdullāh, may Allah be pleased with him: seek more circumambulations around the Kaaba before it is forgotten and before the people forgot the Kaaba's whereabout, and seek more recitations of the Quran before it is lost. Some people wondered how would the Quran be removed from the heart of people, even if it is erased from the manuscripts, so ʿAbdullāh responded: the people will forget the Quran in a night and will forget to utter the word "There is no deity but Allah", and therefore return to the statements and poets of the people of Jāhiliyyah (pre-Islamic age of ignorance), as Allah said: ("And the decree ˹of torment˺ will be justified against them for their wrongdoing"). (2)

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(1) [1749] The assessment of the reliability of the chain of transmission
It includes narrators whom I cannot find.
The authentication of the Hadith
Narrated by al-Bukhaari in (Creation of the Acts of the Servants) (p. 108) (282) and Ibn Abi Shaybah in al-Musannaf 10/260 (30697).

(2) The assessment of the reliability of the chain of transmission:
In it Musa ibn Ubaydah is weak.
The authentication of the Hadith

[1750] Abu al-Ḥasan Muḥammad bin al-Qasim al-Farisi, may Allah Have mercy on him, informed me that Abu Zakaria ʿAlī bin Yahia bin Muḥammad al-Faljudhi told us that al-Ḥasan bin Muḥammad bin al- Ḥusayn bin al-Khalil told us that Dawud bin al-Wasim told us that Muḥammad bin Ismael al-Zabidi told us that Saʿed bin Abi Maryam told us that Ibn Lahiʿa told us that Khalid bin Yazid on the authority of Saʿed bin Abi Hilal that Thabit bin ʿIyad on told us on the authority of ʿAbdullāh bin ʿAmr, may Allah be pleased with him and his father: the Day of Judgment shall not occur unless the Quran, while buzzing like bees, is utterly forgotten and raised upward to the place it was originally descending whereof. Allah will ask the Quran: What is the matter with you? And the Quran would respond: O Allah, I returned back to You, like I came out from You; the people were reciting me without following my commands. (1)

"Say, ˹O Prophet,˺ "If ˹all˺ humans and jinn were to come together to produce the equivalent of this Quran …" (Qur'an 17:88)

They are incapable of producing the equivalent of the Quran. Assudiyy said: they can do so if only the Quran were created, yet the Quran is not created. "they could not produce its equal, no matter how they supported each other.", and no matter they assist each other. This verse was revealed when the infidels said as the Quran recounts: "If we wanted, we could have easily produced something similar …" so Allah stated that they are liars.

"And We have truly set forth every ˹kind of˺ lesson for humanity in this Quran, yet most people persist in disbelief." (Qur'an 17:89)

That is, they insist on denying.

It was narrated by al-Darami (3384), Ibn Abi Hatim in ((Tafseer)) (16586), and al-Mustafari in ((Virtues of the Qur'an)) (287) from the ways of Ja'far ibn 'Awn from Musa ibn Ubaydah from Najia ibn Abdullah ibn 'Utbah from his father who said:

Abdullah said, "Circumambulate the house more before people forget its place, and recite the Qur'an more."

(1) [1750] The assessment of the reliability of the chain of transmission

There are narrators whom I cannot find, and Shaykh al-Musannaf and Dawood ibn al-Wassim neither criticized nor authenticated.

The authentication of the Hadith

Narrated by al-Darami in ((Reply to the Jahmiyyah)) on p. 188, and Ibn Nasr al-Marwazi in ((Mukhtasar Qiyaam al-Layl)) on p. 179, and ((Virtues of the Qur'an)) by al-Mustaghfiri 1/292.

"They challenge ʾthe Prophetʾ, "We will never believe in you until you cause a spring to gush forth from the earth for us," (Qur'an 17:90)

ʿikrima narrated on the authority of ʾibn Abbas, may Allah be pleased with him and his father, that: Utba and Shayba sons of Rabiʿah, Abu Sufyan bin Harb, al-Nadir bin al-Harith, Abu al-Bukhturi bin Hisham, al-Walid bin al-Mughira, Abu Jahl bin Hisham, ʿAbdullāh bin Abi Umayyah, Umayyah bin Khalaf, al-ʿAas bin Waʾil and Nabih and Munabbih sons of al-Hajjaj gathered with other men after the upset at the rear of the Kaaba. They suggested to each other: call out Muḥammad and argue with him to debunk his statements until you are excused. So, they informed him: the noble men of your people gathered to discuss with you. The Prophet (PBUH) came to them rapidly, guessing that they had reached a decision concerning his call for Islam, as he was looking forward for their guidance and was displeases with their stubbornness. Then they said to him: O Muḥammad, we asked you to come to speak with you, so that we are excused for whatever we may do with you. By Allah, we know no man of Arabs who called his people to what you had called your people to adopt; you insulted our ancestors, defamed our religion, belittled our reasons, mocked our deities and split up our people; you left no dreadful act unless you committed it against us. If you are aiming at seizing treasures, we would collect money for you until you are the richest of us; if you are seeking nobility we would title as a noble, if you are aiming at reigning over our territory, we would name as our leader; and if the revelation you are receiving turned out to be a mere Jinn, we would call for a physician at our very costs to cure you, until we have no choice in hand.

The Prophet (PBUH) said: **((nothing you have mentioned is true. I did not come to seize your money, seek nobility, nor asking for domination. Yet Allah, the Almighty, Has sent me to you as a messenger, and revealed the Quran to me as a warner and a bearer of glad tidings. Thus, I verily conveyed my Lord's message to you and offered you my advice. If you accepted it from me, you would enjoy happiness in the Hereafter and the worldly life, otherwise, I would show patience with Allah's commands until He decides the issue between you and me))**.

They said: O Muḥammad, you refused what we had offered you, yet you know there are no people with a small area of inhabitants than us, there are no people with a scarce sustain than us and there are no people with a harsh livelihood than us. So, ask Allah Who sent you to us, to remove these mountains which surrounds us to enlarge our lands, provide us with a reivers similar to those in Iraq and Levant and resurrect our dead ancestors like Qusay bin Kullab, the trustful elder, so that we may ask him whether you are right or wrong. We shall believe you, recognize the high degree that Allah Has granted you and acknowledge that Allah Has sent you as a messenger for us.

The Prophet (PBUH) said: **((Allah only had sent me for the message I conveyed to you. If you accepted it from me, you would enjoy happiness in the Hereafter and the worldly life, otherwise, I would show patience with Allah's commands until He decides the issue between you and me))**. They said: should not you fulfilled our demands, you may supplicate Allah to send you an angel as a sign of your trustfulness and provide you with vast gardens, palaces and treasures of gold and silver to replace your current status; you are walking in the markets like us and seeking the livelihoods like us. The Prophet (PBUH) responded: **((I may not ask Allah for such things. Indeed, Allah Has only sent me as a warner and a bearer of glad tidings.))** They said: So, make the heaven fall upon us as you claim that Allah could do so at His will. The Prophet (PBUH) said: **((It is only up to Allah. He only shall decide to do so or not))** They said: we were informed that a man for Al-Yamama, called al-Rahman, teaches and instructs you. By Allah, we may never believe in al-Rahman, and we verily are excused concerning you. We will not leave you until either you or us is demolished. One of them said: we will not believe until you make us see Allah or the angels. Then, the Prophet (PBUH) left them, though ʿAbdullāh bin Abi Umayyah bin al-Mughira bin ʿAbdullāh bin ʿAmr bin Makhzoum, the son of the Prophet's uncle, ʿAtika bint Abdulmuttalib, came to the Prophet (PBUH) and said: O Muḥammad, your people offered you multiple things and you refused, then they asked you to prove the degree that Allah Has granted you, yet you refused. They then asked you to show them the punishment you warned them against, yet you refused. By Allah, I will never believe in you unless you ascend a stair towards the heaven before

my very eyes to fetch a book therefrom, with the angels accompany you and witness you are honest concerning your message. By Allah, I think I would not believe in you even if you achieved such demands.

Both the Prophet (PBUH) and his cousin went a way, and Abu Jahl said: O people of Quraish, you see that Muḥammad is insisting on insulting our ancestors, defaming our religion, belittling our reasons and mocking our deities, and I swear by Allah that I will wait for Muḥammad tomorrow with the heaviest stone I can bear in my hands to crush his head while he is doing prostration in the prayer.

The Prophet (PBUH) returned back to his home in sadness due to his people stubbornness, and Allah revealed: (""We will never believe in you until you cause a spring to gush forth from the earth for us,")

The people of Kuffa recited it tafjur with Fatha over the unstressed letter ta' and Damma over the letter Jeem, as opined by Abu Hatim, because there is only one spring cited by the holy verse. The other scholars including Abu Ubaid, recited it by stressing, on the pattern of Tafʿeel without differing on the second word due to the abundance of rivers, which is plural, and the stress implies abundancy. "From the earth" that is the land of Mecca. "spring" that is springs of water on the pattern of Yafʿul.

"Or until you have a paradise …" that is a garden "of palm trees and vineyards, and cause rivers to flow abundantly in it," (Qur'an 17:91)

That is to cause the rivers to stream through the gardens.

"Or you cause the heaven to fall upon us in pieces, as you have pretended…" (Qur'an 17:92)

Most of Iraqi reciters (ʾAbū ʿAmr, ʾibn Kathir, Ḥamza and El Kesa'y) recited it in the silence of "Al-Seen" to be "Kesf" which means: pieces; the plural of "Kesfa", such as "tamr" the plural of "tamra" and "Sedra" the plural of "Sedr". Arab say: "Kesfa of cloth" which means: "a piece of cloth", and "tharīd kesf" means: pieces of bread.It's said that "Kesfa" also means "the side".

The other reciters recited it in fatḥ Al-Seen to be "Kesafa", and it means pieces,too.

"or you bring Allah and the angels before(us) face to face;"

Ibn Abbas (May Allah be pleased with both of them) interpreted the word "Qabila" as guarantor, Aḍ-Ḍaḥḥāk said: it's surety, Muqātil interpreted it as witness, Mujāhid said [1]: "It's the plural of "Qabilah" which means: a tribe; so, they meant all tribes and clans of angles, And Al-Farā' said: "It's similar to Arab saying "Qubolan and Qibalan" which means: inspection and observation.

"Or you possess a house of zukhruf (like silver and pure gold)" (Qur'an 17:93)

Mujāhid said: "I did not know the meaning of zukhruf till reading recitation of Ibn Mass'ūd that it means a house of gold. "Or you ascend" rise "up into the sky, and even then, we will put no faith in your ascension" that is your going up into the sky "until you bring down for us a Book that we read" a book that commands us to believe in and follow you "say" O Muḥammed! "qūl" with ḍammah on the letter (q) "Glory be to my Lord".

People of Mecca and Levant recited it as "qaal sobhan Raby" means "He (Muḥammed) said: Glorified be my Lord (Allāh)" "Am I anything but a human Messenger" and all your demands are beyond human and messenger's capabilities.

"And nothing prevented men from believing when the guidance came to them, except that they said:" (Qur'an 17:94) out of their ignorance "Has Allah sent a man as (His) Messenger?"

/An/ is in the position of nasb(has fatḥā), while the second one is in the position of raf'a(has ḍamāḥ), .There is a metaphoric acronym: (Shall Allah send an angel [as a] messenger,) so Allah replied them…

"Say " If there were on the earth, angels walking in peace and security, We should certainly have sent down for them from the heaven an angel as a messenger" (Qur'an 17:95)

As the angels are sent to and seen only by angels; it is clear that a human Messenger only could be suitable for this purpose.

"(O Muhammed!) Say: "sufficient is Allah for a witness between me and you" (Qur'an 17:96)

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(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/162.

I am His Messenger to you "verily He is ever the All-Knower, the All-Seer of His slaves."

"And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray- you will never find for them protectors besides Him," (Qur'an 17:97)

to guide them "and WE will gather them on the Day of Resurrection[fallen] on their faces".

[1751] Abū Bakr ʾAḥmad Abū al-Ḥasan Ibn ʾAḥmad Ibn Muḥammad El Ḥirry- in Ḥīrrah- informed us : "Abū Bakr Muḥammad Ibn Ga'fer Ibn Muḥammad Ibn El Haytham Al Anbarry informed us": "Jaʿfar Ibn Muḥammad Elsa'gh informed us": "Ḥusayn Ibn Muḥammad informed us": " Shaīban informed us": "Qūtādah reported on the authority of Anas (May Allah be pleased with him) said that a man said: "O Messenger of Allah!How will the disbeliever be gathered on his face on the Day of Resurrection?" The Messenger of Allah (P.B.U.H) replied: "Allah who made man walk on his feet is also able to make him walk on his face". (1)

Ḥammād Ibn Salāmmah narrated on the authority of ʿAliyy

Ibn Zāid on the authority of Awss Ibn Khāled on the authority of Abu Huraīra (May Allah be pleased with him) narrated that the Messenger of Allah (P.B.U.H) said: "The people will be gathered on the Day of Resurrection in three classes: A class walking, a class riding, and a class upon their faces". It was said: "O Messenger of Allah! How will they walk upon their faces?" He replied: "Indeed the One Who made them walk upon their feet, is able to

(1) [1751] The assessment of the reliability of the chain of transmission
Agreed is true.
The authentication of the Hadith
It was narrated by al-Bukhari in the interpretation of Surat al-Furqan (4760), and in Kitab al-Ruqaq, Chapter on How to Hashr (6523) with the following words:
((Isn't the one who walked on the two men in this world able to walk on his face on the Day of Resurrection))?
Qatada said:
Yes and the glory of our Lord.
And a Muslim in the Book of Paradise, a door that corners the infidel on his face (2806).

make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn". (1)

"blind, dumb and deaf" It was inquired: "How were they described as blind, dumb and deaf, while Allah said in another verse: "and the criminals have seen the fire", He said also: "and they will hear its raging and its roaring" and Allah said: "they will exclaim therein for destruction".

Ibn Abass (May Allah be pleased with both of them) replied on this issue saying: "{blind}: they will not see anything cheerful for them, {dumb}: they will not utter any evidence or argument, and {deaf}: they will not hear any pleasant words or news.

Al Ḥasan said: "when the angels take the disbelievers' souls, they will be driven to hell with blind blue eyes and dark faces"

Muqātil said: This will happen when Allah says to them: "Remain you in it with ignominy! And speak you not to Me"

It was also said: "blind" cannot see the guidance, "dumb" do not say benevolence, "and deaf": do not hear the truth.

"their abode will be Hell, every time (the fire) abates"Ibn abass (May Allah be pleased with both of them) said: "this means that fire quieted down", and Mujāhid said: "it died down", while Qūtadah said: " it has eased and weakened". "We shall increase for them [its] blazing flame" fuel.

"That is their recompense, because they denied Our Ayat (proofs, evidence,verses,etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?" (Qur'an 17:98)

Then Allah the almighty replied them:

"See they not that Allâh, who created the heavens and the earth," (Qur'an 17:99)

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(1) The assessment of the reliability of the chain of transmission:
In it Aws ibn Khalid is unknown.
The authentication of the Hadith
It was narrated by Ahmad in al-Musnad 1/363, 3310, al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)17/450 and Abu Na'im in Dala'il al-Nabuwat 1/547.

in its greatness, intensity, enormous parts and its strength "is Able to create the like of them." this refers to people in their small and weak bodies; this is similar to Allah's words: "The creation of the heavens and the earth is indeed greater than the creation of mankind", and His saying: "Are you more difficult to create, or is the heaven that He constructed?" "And He has decreed for them an appointed term," that's appointed time for their punishment and destruction "whereof there is no doubt." (this time will come). It's said that this is the answer to their saying: "Or you cause the heaven to fall upon us in pieces, as you have pretended,"

It was said that it's the Day of Resurrection, or the Death that they eyed "But the Zâlimûn (polytheists and wrong-doers) refuse (the truth - the Message of Islâmic Monotheism, and accept nothing) but disbelief." and ingratitude.

"Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord "(Qur'an 17:100) (wealth, money, provision.), "then you would surely hold back (from spending)" You would skimp and scrimp "for fear of (being exhausted)," and you would be stingy for fear of poverty and penury. Qutada said: "for fear of being exhausted" means: for fear of destitution", "and man is ever miserly!" means that man is always stingy and tightwad.

"And indeed, we gave Mûsâ (Moses) nine clear signs." (Qur'an 17:101) Ibn Abass (May Allah be pleased with both of them) and Al Ḍaḥḥāk said that these nine signs are: the rod(staff), the white hand, the node in Moses' tongue which was dissolved by Allah, the splitting of the Red Sea, the flood, the locust, the lice, the frogs(toads), and the blood.

'Ikremāh, Qutada, Mujāhid, El Sha'by and A'ttaā' (May Allah be merciful with them) said: "they are the flood, the locust, the lice, the frogs, the blood, the rod(staff), the white hand, the years and the shortage of food."

[1752] Al Ḥusayn Ibn Fnjwyah informed me: "Makhled Ja'far informed us: "Al Ḥasan Ibn Elwya informed us: Isshak Ibn Beshr informed us that Muhammed Ibn Isshak has heard El qūrazy said: "I was asked by 'Omar Ibn Abdl Aziz about the nine signs of Moses, I said: the flood, the locust, the lice,

the frogs, the blood- manifest signs-, Moses' staff or rod, the blur and the splitting of the sea. (1)

Also, ʾAbū ʿOmar affirmed that the blur is one of the signs.

Muḥammad Ibn Ka'b said: "Some men from them(people of Pharaoh) may turn into two pieces of stone while sleeping beside their wives, some women turned into stone during baking bread, then ʿOmar sought a map of Egypt and some remains of pharaoh , found during Abdel Aziz Ibn Marwān's governance, he picked up an egg cloven into two parts and fossilized, a fossilized walnut broken in half, some fruit which were fossilized and broken into two parts, and Dinars and Dirhams(coins) that turned also into stone.

According to the previous sayings, Moses' nine signs would be interpreted as connotations and miracles, while some scholars interpreted them as the verses of a Holy Book.

[1753] ʾAbū ʿAbdullāh Ibn Muḥammad Elthaqafy told us that Ahmed Ibn Elhussien ibn Majah Elqazwiny said: "Muḥammad Ibn Ayoub Elrazy said: Abu elwalid El Tylassy told us (Hadith)."

[1754] Aaron Ibn Muḥammad Ibn Aaron El'attar informed us: "Josef Ibn ʿAbdullāh Ibn Mahaan informed us": "ʾAbū Alwalid El Tyalssy infomed us": "on the authority of ʿAbdullāh Ibn Sallamah, that Ṣafwān Ibn A'ssal El Murady (may Allah be pleased with him) reported that, a Jewish man said to his friend: " come with me to ask Prophet Muḥammad !" (2)

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(1) [1752] The assessment of the reliability of the chain of transmission
In it is Isaac the son of Bishr, a liar.

(2) [1753- 1754] The assessment of the reliability of the chain of transmission
As for the first, Ahmed ibn Al-Hussein neither criticized nor authenticated
It includes narrators whom I cannot find.
The authentication of the Hadith
It was narrated by Imam Ahmad in ((Al-Musnad)) 4/239 (18092) by Shu'ba Bha, and by al-Tabari in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/172, Ibn Kathir said:
It is a problematic hadith, and Abdullah ibn Salamah memorized something, and they spoke about it, and perhaps he suspected it nine verses with ten words, as they are commandments in the Torah, which are not attached to the establishment of the argument against Pharaoh.
And Allah knows best.
Ibn Kathir mentioned it,)) 9/88.

- His friend replied: “Do not call him a prophet not to make hime feel happy” then, both of them went to Prophet Muḥammad (p.b.u.h) and questioned him about the verse: “And indeed We gave Mûsâ (Moses) nine clear signs.”

Prophet Muḥammad replied: “Join not anything in worship with Allah, do not kill anyone; the sanctity of which Allah has upheld (and has forbidden you to slay) except for a just cause, do not commit adultery, do not earn through Riba(usury), do not devour usury, do not perform(practice) magic works, do not rat on innocent people to be killed with the ruler, do no steal, do not falsely accuse chaste women of committing adultery, do not flee from battlefield during Jihad, and for

you (Jews)particularly, do not transgress on(violate) the sabbath».

Then the two Jewish men kissed Prophet Muhammad’s hand saying: “We testify that you are a prophet”

Prophet Muhammad inquired: “Then, why don’t you follow me?”

- They answered: “David (Dāwūd) (P.B.U.H) asked his lord to make Prophethood continued in his offsprings (descendants), and we are afraid of being killed by Jews if we follow you.”

O Muhammad! “Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Musa (Moses)! I think you are indeed bewitched." this is the recitation of most of reciters (public).

Ibn Fanjaweh informed us: “ʾAbū ʿAliyy Ibn Ḥabāsh El Moqreʾ said”: “Muhammad Ibn el Fadl Eltabary said”: “ʾAbū Hesham Elrefaʾy said”: “ Jacob Ibn Isshaq said: “on the authority of Ibn Abass (May Allah be pleased with both of them) narrated(Hadith).

Muḥammad Ibn Naʾim informed us: “Al Ḥusayn Ibn Ayūb Informed us”: “ ʿAlī Ibn Abdel Aziz informed us”: “Alqassem Ibn Sallam informed us”: “on the authority of Ḥanzallah Alsudūsi told on the authority of Ibn Abass (May Allah be pleased with both of them) that he recited the verse as: “He asked the sons of Israel, when he came to them..”, and he said: “Moses(p.b.u.h) asked Pharaoh to free the sons of Israel and send them with him “Pharaoh said to him, “I think that you ,Moses, are bewitched.”; means “magically sick” according to Alkalby, while Ibn Abbas(May Allah be pleased with both of

them) interpreted it as "deceived", and Muḥammad Ibn Jarir explained it as "being a learner of magic tricks; as he was accused of being a magician", moreover, Alfara' and ʾAbū Obidah construed it as "a magician" turning the object into a subject position like:(blessed and ominous, would come in the sentence in the position of a subject or an object), it was said that Pharaoh said: " I know you Moses a man with knowledge of magic". (1)

Moses "said: you have known" (Qur'an 17:102) in most of methods of recitation, it "'alimta" was recited with the letter "t" has fatha "a" indicating that Pharaoh is the one who knew, while Alkassa'y recited it with litter "t" has "damma" so it's recited as "alimtu", and that was ʿAlī 's(may Allàh be pleased with him) recitation.

[1757] ʾAbū ʿAbdullāh Muhammad Ibn ʿAbdullāh Elḥāfiz informed us: " Abū ʿAbdullāh Alhussien Ibn Alḥassan Altūssy said": "Alī Ibn Abdul Azīz informed us: "Abū Obaid informed us" : " Abdel Raḥman Ibn Sufian and Hjāj said": " on the authority of Harūn , on the authority of Shu'ba, on the authority of Isaak, on the authority of Ali Ibn Abi Talib (may Allah be pleased with him)", who recited it " l have known" in Arabic: " Laqad a'limtu" with a damma on the letter "t" saying: "Allah didn't give knowledge to his enemy, but Moses was the one who knew". (2)

When Ibn Abbas was asked about this verse, he said: "it's recited as (you have known) with a fatha on the letter(t'a) "Laqad 'alimta"; this affirmed the Pharaoh was the one who knew; this interpretation is in line with Allāh's saying: " And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly."

(1) [1755- 1756] The assessment of the reliability of the chain of transmission
Its isnaad is weak for Handala.
The authentication of the Hadith
Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/173.

(2) [1757] The assessment of the reliability of the chain of transmission
In it 'Abd al-Rahman ibn Sufyan Matrook.

Abū Obieda said: "The Arabic litter(ta') with "fatḥa" sounds more meaningful according to Ibn Abbas (may Allāh be pleased with both of them); as the prophet Moses(pbuh) doesn't need to approve his already existing knowledge of Allāh."

The other recitation of the word " 'alimtu" with "Ḍamma" above the Arabic litter (ta') (which means that Moses is the one who knew) wasn't approved to Ali ' s recitation (may Allāh be pleased with him) .But it was on the authority of an unknown man called kulthūm, who was cited by no reciter except Alkessa'y.

"none has sent these ˹signs˺ down", the nine signs of Moses "except the Lord of the heavens", the seven heveans "and the earth as insights." The plural of "insight". "And I really think that you, O Pharaoh, are doomed.", Ibn Abbas said that the word "methbûrā" or "doomed" meant "cursed", Mujāhid said that it meant "lost or goner", and Qutādah interpreted it as "mortal".

[1758] Muḥammad Ibn Ḥamdūiah and Abdūllah Ibn Ḥamid informed us: " Muḥammad Ibn Jacob informed us: " AlḤassan Ibn Ali Ibn 'affān informed us": " Obiedellāh Ibn Moses informed us": " Issā Ibn Moses informed us" : " on the authority of 'Attīah Al'ōffy , who said: " And I really think that you, O Pharaoh, are doomed." , means " reversed or transmogrified". (1)

While Ibn zaid explained the word "methbūrā" as "lunatic or crazy", Muqātil interpreted it as "defeated" and Ibn kīssān saw it as "far from benevolent".

[1759] ʿ AbūʾAbū llāh Ibn Fanjwiah informed me: "Abū Ali related to us": "Abū Bakr Ibn Abi Dāwūd related to us": "Jaʿfar Ibn Muḥammad El'abdy related to us": "Jumhour Ibn ManṢour related to us": "Muḥammad Ibn El Ḥajaj and Sufian Ibn al- Ḥusayn reported on the authority of Al Ḥassan that": " And I really think that you, O Pharaoh, are doomed." means " wore velvet". Mujāhid said: "on a rainy day, Moses(pbuh) came before Pharaoh and threw

(1) [1758] The assessment of the reliability of the chain of transmission
Shaykh al-Musannaf al-Wazzan and 'Issa ibn Musa neither criticized nor authenticated, and 'Atiyyah ibn Sa'd Sadduq makes many mistakes.
The authentication of the Hadith
Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an) (Jami' al-Bayan) 15/176.

his rod; the rod turned into a huge serpent which put the house between its jaws, out of his fear, Pharaoh peed in his velvet clothes."

[1760] Abū Jaʿfar Muḥammad Ibn ʿAlī Ibn ʾAḥmad Ibn ʾIbrāhīm and Abū Al Qasim ʿorwa Ibn Muḥammad Ibn ʿorwa informed us: "Abū Ṣaleḥ Muḥammad Ibn ʿīsā Ibn Muḥammad Ibn Abdilraḥman El-Ḍany related to us": "Abū ʿAbdullāh al- Ḥusayn Ibn Abū ʿAbdullā Ibn Alkhaṣim Al'brary said: "ʾIbrāhīm Ibn Said Eljoḥary said": " I witnessed Alma'moun calling another man "O methbour" while debating with him, then he asked me: "ʾIbrāhīm , Do you know what is meant by "methbour"?"I replied: "I have no idea!", he said: "Arrashid informed me: "the commander of believers (Elmaḥdy) informed me" : "while sitting with Elmanṣour, I heard him saying : "Maimūn Ibn Mahran said: "Ibn'abbas (may Allah be pleased with both of them) said that the verse "" And I really think that you, O Pharaoh, are doomed." meant "mentally defective". (1)

Alfara' said: "the word "methbour" means "forbidden from good", and Arab say : "What "thabark" from that matter?" means " What prevented you from it?", and ʾAbū ʿAbdullāh Ibn Elzab'ary said:

When I resist the temptations of Satan's ways,

And turn away from the path of misguided affrays.

" So he(pharaoh) intended to drive them " (Qur'an 17:103) , Pharaoh wanted to drive Moses and sons of Israel out of "from the land" ,means Egypt ", but We drowned him and those with him all together", Wahb informed that they were two thousands, and Allah saved Moses and his people.

"And We said after Pharaoh" (Qur'an 17:104) after doom of Pharaoh and his people

" to the Children of Israel, "Dwell in the land" the land of Egypt and Alshām ", and when there comes the promise of the Hereafter" on the Day of Resurrection ", We will bring you" means:We'll bring you from your tombs to groundhogs day "forth in [one] gathering." mixed together, do not acknowledge each other,and no one of you will take the side of his people or tribe .

(1) [1760] The assessment of the reliability of the chain of transmission
There are narrators whom I cannot find, and Abu Saleh the writer is different about him.

Alkalby said: “and when the promise of the Hereafter arrives” the descent of Christ ‘Issa (son of Maryam peace be upon both of them) “, We will bring you all together as mixed crowd.”; gathered out of various nations

Allah the Almighty wanted by telling Moses› story to console and commiserate Prophet (pbuh); as Qur›an was descended on prophet Muḥammad and was denied and rejected by the polytheists of Mecca, , also, the Taurat was sent to Moses and was denied by Pharaoh and his people.

Pharaoh resolved to scare Moses and sons of Israel off the land (Egypt), but Allah saved them and gave them victory in the end, similarly, mushriks of Mecca did their worst to uproot you(Muḥammad) and believers with you out of Mecca, but Allah blessed His Messenger and his followers helping them to triumph in the end, even though the disbelievers hated, Allah alone has fulfilled His promise, helped His servant and routed the confederates, thankfully.

“And with the truth We have sent (the Qur’an), and with the truth it has descended. And We have sent you(O Muhammad) as nothing but a bearer of glad tidings (of Paradise, for those who follow the Message of Islamic Monotheism), and a warner (of Hell-fire) (Qur’an 17:105)

“And (it is) a Quran which We have divided (into parts)” (Qur’an 17:106) Ibn Abbas and Obay Ibn K’ab (may Allah be pleased with both of them) recited it “ferreqnnah” with gemination; as Allah has not sent Qur’an as a whole, but it has been revealed by stages(in 23 years), while other reciters of Qur’an recited it “fereqnah” without gemination according to the verse “Therein (that night) is decreed every matter of ordainments”

Ibn Abbas said [(1)]: “it means “We explained the Qur’an”, and al-Ḥasan said: “Allah has differentiated between truth and falsehood with Qur’an”, while other interpreters said: “We have illustrated it (Qur’an).

“in order that you might recite it to men at intervals.”; in prudence “And We have revealed it by stages.” (in 23 years).

“Say (O Muhammad(pbuh) to them): "Believe in it (the Quran) or do not believe (in it) (Qur’an 17:107) , as a threat to them “Verily! Those who were given knowledge before it”, before revelation of Qur’an to Prophet

(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/178.

Muhammad “when it is recited to them” the Qur’an “fall” they go down “on their faces” prostrate on their chins (the plural of chin),Ibn Abbas said: “ the word chin in this verse refers to faces” “in humble prostration”

“And they say: Glory be to our Lord! most surely” (Qur’an 17:108), it has had, “the promise of our Lord was to be fulfilled.” Mujāhid said [(1)]: “they are people of the Book (Scripture) who said; “Glory be to our Lord, most surely the promise of our Lord must be fulfiled” after listening to what was descended to Prophet Muhammed(pbuh) ,(the Qur’an)

“And they fall down on their faces,” (Qur’an 17:109) (the saying has been repeated as the righteous people of the Book have repeated the action) “weeping when they listen to it,” that is Qur’an “and this increases their (earnest) humility.” amenable and humble to their Lord.

Abdul A’lā Eltamīmy said: “Whoever was given knowledge without fear, that does not provoke his tears and fear, therefor,he actually had no knowledge” Then he recited its isotope verse: “ When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.”

“Say, `Call upon (Him by the name of) Allâh or call upon (Him by the name of) Al-Rahmân (the Most Gracious)” (Qur’an 17:110) ʾIbn Abbas(may Allah be pleased with both of them)said: “One night, Prophet Muḥammad prayed Tahajūd in Mecca, and said in his prostration: “O Allāh, o compassionate”. Knowing that, polytheists said: “Muḥammad was praying to one God, but now,he prays to two gods(Allâh and the Mercifull or the compassionate), we know no mercifull except the mercifull of Al-Yamâmā(they meant the liar “Mūsaīlemā”), so, Allâh revealed this verse.

Maymūn Ibn Mahrān said: “ At the beginning of revelation,Prophet Muhammad(pbuh)used to write “ By your gracious name, Allāh” till this verse has been revealed s“ "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful.” so he started writing “ In the name of Allah, Most Gracious, Most Merciful”, then the polytheists of Arab said: “this Mercifull(Al-Raḥīm),who is the Gracious?”,so Allāh revealed this verse.

(1) Al-Tabari said in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur’an) (Jami’ al-Bayan) 15/181.

Ibn Abbas (may Allāh be pleased with both of them) said: " whenever Prophet Muhhammad(pbuh) recited Qur'an loudly while praying with his companions, the polytheists(after hearing his recitation)cursed Qur'an,Allah and the Prophet, accusing the Prophet of malice and chatter. They, sometimes, clapped and whistled; So, Allāh (the Almighty and Sublime) reveald the verse: "And utter not your prayer in a loud voice" Do not recite Qur'an loudly in your prayer " nor utter it in too low tones (completely concealing it)" nor be silent, do [not] murmur, therein, so that your companions might [be able to hear it and] benefit [therefrom]; but seek between that, loudness and silence, in a middle way.

Saīd Ibn Jūbair said: "Prophet Muhammed (pbuh) used to recite Qur'an loudly in al Masjīd al-Haram, so polythiests of Kuraish said to him: "Do not harm our gods by reciting Qur'an loudly,or we would satirize your God,too"; so Allāh (the Almighty and Sublime) reveald this verse.

Muqātil said: "Prophet Muḥammad(pbuh) was reciting Qur'an at Abi Sūfian house at Al Ṣafa' when ʾAbū Jahl passed and said: "O Muḥammad, do not slander Allāh", so Prophet Muḥammad lowered his voice, then ʾAbū Jahl said to his people: "Didn't you know how I dealt with the son of Abī Kabsha?, I made him stop reciting Qur'an"; so Allāh revealed this verse.

[1761] ʿAbdullāh Ibn Ḥamid informed us: " Muḥammad Ibn Jaʿfar informed us: " ʿAlī Ibn Ḥarb related to us": "Ibn Faḍil related to us": "Ash'ath related to us on the authority of Ibn Sīrīn that" ʾAbū Bakr(may Allāh be pleased with him) used to recite Qur'an in low voice saying: " I converse with my Lord,Who knows my need", while 'Omār (may Allāh be pleased with him) used to recite Qur'an loudly to deter Satan and awaken lazy people. After revelation of this verse, Abū Bakr(may Allāh be pleased with him)was ordered to raise his voice in reciting Qur'an a little bit,while Omar was ordered to lower it a little bit. (1)

A'ishā(may Allāh be pleased with her) said: " This verse has been revealed about the Tashah-hud in the prayer; as one sustainer was raising his voice

(1) [1761] The assessment of the reliability of the chain of transmission

Its isnaad is weak, full of weak people, and the author's mentorneither criticized nor authenticated.

The authentication of the Hadith

Narrated by al-Bayhaqi in Sha'ab al-Iman 4/188 (2374) from Ibn Sirin.

during saying Tashah-hud; so the verse "And utter not your prayer in a loud voice" was revealed.Al-Ḥasan said: "Allāh said: "do not sow off your good performance of prayer in front of people, while performing it improperly the out of public eye". (1)

Alwālby narrated that Ibn Abbas (may Allāh be pleased with both of them) said: "Do not show off your prayer, and do not abandon it out of people's fear".

Ibn zayd said: "people of Book used to say their prayers in a hushed (low) voice, and suddenly one of them uttered a letter or a word loudly, then other prayers folowed him; to avoid their method in praying, Allāh prevented his Prophet from following this their method in praying, and ordered him to follow Jabrīl' instructions for performing prayer."

Another reason of reveling this verse, according to the saying of Alī(may Allāh be pleased with him), Anakh'y and Mek-ḥūl, was the Do'aa(calling), and this narration was in line with 'Aishaa and Ibn Abbas' and 'Aishaa's(may Allāh be pleased with them) saying.

ʿAbdullāh Ibn Shadād said: "When Prophet Muḥammad ended prayer,sustrains of the Sons of Tamīm said: "O Allāh, provide us with money and sons" loudly, so the verse was revealed." (2)

"Mukhafta": means lowering the vioce or calmness,also dead body(in Arabic) is called "khaffāt"."and seek between that," loudness and silence, "a middle, way(or course)".

"And say, `All true and perfect praise belongs to Allâh Who has not taken to Himself a son," (Qur'an 17:111) al- Ḥusayn Ibn Afaḍl said: "it means: He informed me that He hasn't taken a son to Himself" "and Who has no associate-partner in His kingdom, nor has He any helper because of any weakness." Mujāhid said: " Praise be to God who didn't take any ally, to assist

(1) Narrated by Ibn Khuzaymah in his Saheeh 1/701 (707), Ibn Jarir in Jāmiʿ Al-Bayān (The Collection of the Interpretations of the Holy Qur'an)15/133 and al-Hakim in al-Mustadrak 1/354 (839).

(2) The assessment of the reliability of the chain of transmission:
It has ambiguity, it is a true cyclist, and it has weakness.
The authentication of the Hadith
It was narrated by al-Bukhaari in ((Tarikh)) 3/256, and attributed by al-Suyuti to Sa'id ibn Mansur, Ibn al-Mundhir, and Ibn Mardawayh.

Him, out of, because of [any], weakness" ", And extol His glory with repeated glorification." ;(and proclaim His greatness magnifying (Him).)

[1762] ʿAbdullāh Ibn Ḥamīd informed us: "ʾAḥmad Ibn ʿAbdullāh related to us: "Muḥammad Ibn Ṣolaimān informed us: "Muḥammad Ibn Al'alā'said: "on the authority of Sahl ibn Muʿādh and(after) his father [who heard it] from the Messenger of God (s), who used to say, "The "glory" verse [in the Qur'ān] is: "Praise be to Allah, who begets no son, and has no partner…" (1)

[1763]Al-Ḥusayn Ibn Muḥammad Ibn Al-Ḥusayn Eldunīawy said: "ʾAḥmad Ibn Muḥammad Ibn ʿīsaq Elsūny said": " ʾAbū Muḥammad Ibn Zīdan Elbajly said": "Sūfiān Ibn Wakī' informed us": "On the authority of ʿAmr Ibn Shū'aīb who reported that when any boy from the Sons of ʿAbdel Mūttalī'b reached the age of articulation(fluency), Prophet Muḥammad (pbuh) taught him the verse "And say,Praise be to Allah, who begets no son, and has no partner…". (2)

[1764] Al-Ḥusayn Ibn Muḥammad informed me: "Muḥammad IbnʿAlī Ibn Al-Ḥusayn Ibn Alfa'fa'related to us: "ʾAbū Bakr ibn Qāren Elrāzy related to us": "ʾAbū Ḥātim related to us": "Sahl ibn Othmān related to us": "Mūsā ibn Ṣāliḥ El Hamadāny related to us: "On the authority of Muḥammad ibn Sālāmah who informed on the authority of Abdel Ḥāmīd ibn Waṣil, who said: "Whoever recites the end of Surrah Al Isrra'(Surrah the sons of Israel), Allāh will reward him with the filling of heavens , the earth and mountains; as Allāh(the Almighty)said: "Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,`Because they have ascribed a son to the Most Gracious (God)" ; so he {the reciter of this verse} will be rewarded with their size." (3)

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(1) [1762] The assessment of the reliability of the chain of transmission
There is a weak Zaban as well as a weak Rashdin.
The authentication of the Hadith ((Musnad Ahmad)) 3/439 (15625).

(2) [1763] The assessment of the reliability of the chain of transmission weak
The authentication of the Hadith

(3) [1764] The assessment of the reliability of the chain of transmission
Shaykh al-Musannaf neither criticized nor authenticated, and It includes narrators whom I cannot find, and Musa ibn Salih denied the hadith.
The authentication of the Hadith
It includes narrators whom I cannot find